The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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FAITH AND COMMON SENSE

ON SEPTEMBER 16, in an address commemorating the signing of the Constitution of the United States, Senator Borah advised the youth of America that "the more they study the history of our country, the more they will realize that success in public affairs, as in all other things, comes not to those who doubt but to those who believe." Referring specifically to the Constitution, he observed that "the strongest assurance of its perpetuity is in the fact that it affords perfect machinery for gathering up, as it were, and formulating into laws and policies the reserve common sense of a great people."

A generous measure of both faith and common sense on the part of all alert citizens will be an indispensable prerequisite to the solution of the major problems—social, political and economic—now confronting this great democracy. One issue above all others, however, engaged the attention of those who, on the following day, paid tribute, in this sesquicentennial year, to the Constitution. That issue is the Supreme Court. It has been before the American people for many months. It continues to be a question of paramount importance. Secretary of State Hull and other prominent speakers warned members of the American Legion, assembled in New York for their nineteenth annual convention, that this government is exerting every effort to avoid a repetition of the tragedy of two decades ago. All thinking men are very much concerned about the grave problem of preserving democracy as it has existed in the United States for a century and a half. Against a somber background of international and national affairs, the Court issue daily assumes a deeper and more profound significance.

We propose, therefore, to present two contradictory philosophies regarding that august tribunal. The electorate must decide between them. This decision, in our opinion, should be made with

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the utmost finality. It should be made as quickly as possible.

President Roosevelt, in his Constitution Day address, declared that "in our generation, a new idea has come to dominate thought about government—the idea that the resources of the nation can be made to produce a far higher standard of living for the masses if only government is intelligent and energetic in giving the right direction to economic life."

Assailing those who are motivated by a cold-blooded resolve to hold power and likewise those who, desiring Utopia immediately, are recklessly resolved to seize power, he stated his conviction that the American people fully understand and completely approve the course of the present government of the United States. To hold that course, he pointed out, this republic must meet the insistence of the great mass of the American people that our standard of living be raised to the level which our abundant resources justify.

Mr. Roosevelt then stated that the Constitution was a layman's document and not a lawyer's contract. Neither Washington, Madison nor Franklin were lawyers and hence the document should be considered as a charter of general principles rather than a legalistic brief. Numerous instances were cited to substantiate the thesis that various measures were once held to be unconstitutional but that ultimately, after a twenty-year period, they were overruled either by the Executive and Congress, by war, by a new Odd Man on the Supreme Court bench, or by the same Odd Man. Mr. Roosevelt again demanded that all three independent and interdependent branches of the government be efficient and keep pace with necessary reforms, adding that it would be impossible to find justification in any of the language of the Constitution "for delay in the reforms which the mass of the American people now demand."

One way to bring about what he regards as necessary reforms is to enlarge the Supreme Court. No constitutional amendment, in his opinion, is necessary to accomplish these reforms. He repeatedly emphasized the fact that we are facing a serious crisis in our national history and that "tolerance and fair play would disappear here as in some other lands if the great mass of people were denied confidence in their justice, their security and their self-respect. Desperate people in other lands surrendered their liberties when freedom came merely to mean humiliation and starvation."

Speaking on the same subject on the same day, Senator Arthur H. Vandenberg defended the integrity of an unimpaired and independent Supreme Court of the United States.

"Let those challenge it who may," he declared. "Let petulant critics in high places contemptuously consign it to the inutility of an ancient age. Still it will remain the triumph of our great dead, the shield of the living, the heritage of the unborn; and still it will not want for unsurrendering defenders of the faith. Otherwise the republic dies. But Free America is not ready for obituary—yet."

Admitting that the courts, like other human institutions, are not infallible, he stressed the fact that this element and degree of error "is nothing compared with our own appalling, irretrievable error, as a people, if we ever desert the essential framework of 'checked and balanced' government." Senator Vandenberg then asserted his belief that "when the recent Senate turned back the effort to chain the Court to executive and legislative control, it not only saved this Constitutional anniversary from becoming a hollow mockery, but also it saved the soul of the republic."

With reference to the crucial question of necessary reforms, Mr. Vandenberg denied that the Constitution should forever be immune to change "if the people, to whom it belongs, deliberately favor its amendment. There are some progressive changes which I myself would make. But I do say that it should be immune to contempts and disloyalties and usurpations; I do say that it should be the subject of our dearest attachment, and of a solemn purpose to defend it against invasion from any source at any time."

The issue is thus fairly joined. Both Mr. Roosevelt and Mr. Vandenberg agree that certain reforms are necessary. The former would, in order to accomplish, in the shortest possible time, certain social justice objectives, rejuvenate the judiciary. The latter would follow the path of constitutional amendment. This momentous problem can only be solved by those who have faith in our democratic institutions, faith in all three branches of our government. The startling events of the past few months have accomplished little in the way of confirming the faith of the people in American democracy. We fear that continued attacks on the Supreme Court and our entire judicial system will have the effect of further diminishing that faith—at a time, indeed, of unparalleled gravity when every conceivable effort should be made to strengthen and confirm it.

In the light of recent experience, we are of the opinion that Mr. Roosevelt cannot successfully enlarge the Court and, at the same time, satisfy the demands of labor for shorter hours and higher wages, the demands of the farmers and the demands of business men. It has been said that he hopes to conquer growing opposition in Congress by instilling fear of reprisals at the polls. Such tactics, if employed, are doomed to failure.

We reaffirm our abiding faith in all our democratic institutions and feel confident that this generation will practise that sound common sense which, in the splendid words of Senator Borah, rules the world.

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Week by Week

PRESIDENT ROOSEVELT began a rapid tour through the West and Northwest to inspect the work being done at the Bonneville, Fort Peck and Grand Coulee Dams and to sound out public sentiment regarding administration policies. We believe that he will find general assent to the New Deal program but vigorous dissent to his persistent ambition to enlarge the Supreme Court. A small Pennsylvania town experienced the first snow of the season. The early cold snap focused national attention upon unemployment and relief plans for the coming months. John D. Biggers, Toledo Republican, accepting the position of administrator of "a census of partial employment, unemployment and occupations" without salary, announced that the voluntary registration would be made through the Post Office Department on or about December 1. We seriously doubt whether the census will produce worth-while scientific results. Government agencies, both federal and state, will probably provide employment for two million persons. At least another million are employable but will be unable to find jobs. Two additional million are unemployable. The one bright aspect in this gloomy picture is that unemployment is not being lessened, as in certain other countries, by participation in a suicidal armament race. Chairman Taft of the Community Mobilization for Human Needs announced that between mid-October and the end of the year, 398 cities, representing about two-thirds of the country's urban population, will raise community funds to maintain their private health and welfare services. Community chests in these cities support a multitude of laudable and necessary activities not financed by government tax funds and deserve generous support. Despite this outpouring of government and private assistance, however, the basic problems in our national economy, greatly intensified by the depression, have not been satisfactorily solved. While continuing this necessary aid to those only who deserve it, we must not assume the attitude that these problems are insoluble and hence that special relief measures must always accompany a change in the seasons.

The Trend of Events

WITH the publication of "Technological Trends" earlier in the year, the National Resources Committee began calling attention to potential problems in American life which everybody knows will be increasingly important to us over the years and which can obviously be solved much more easily before they completely engulf us. "Our Cities—Their Rôle in the National Economy," issued during the week, is a work of similar importance. To be sure, the problems of cities are less "emergent" and more actual right now than those of the photoelectric cell or plastics or the steep flight airplane, but they would yield to the same sort of intelligent cooperation and planning and effort that could make our inventions more blessings than troubles. "This valuable report," the President writes, "takes stock of our urban centers as parts of our national resources, calls attention to a wide range of important urban situations, relates these problems to our national problem, and points out the ways of dealing with many emerging and critical trends of urban life." It does for city people what the Department of Agriculture has tried to do for farmers. The submarginal community, for example, presents the same difficulty in the urban as in the rural area.

"Our Cities"

IN THE city report, as in the technological report, the suggested means of solving the problems appear to be inadequate and, at that, more extensive than will probably be undertaken. That is the great social consideration of the era and the main reason democracies feel paralyzed: Our custom is laissez-faire, based on the idea that social problems are automatically resolved by the unintegrated efforts of individuals pursuing their own interests; and our increasing knowledge permits us to see how our social problems have increased and will increase but have not been and will not be solved, but rather complicated, by the pursuance of individual ends by unhampered and uncoordinated individuals. We must seek with all seriousness a formula that encourages individual creative efforts while at the same time keeping those efforts in line with the common good. The National Resources Committee is a first step. Paying attention to what it says would be a good second step.

Spiritual Illiteracy

AN ALARMINGLY large number of children in the United States are receiving only a modicum of that moral and religious preparation for living to which every child has a right. A recent bulletin issued by Indiana University's School of Education rightly deplores the fact that the homes of the present day show a marked decline in efforts to give religious training of any sort. This highly important personal obligation under God is far too frequently thrust altogether upon the teacher. Public school teachers and administrators admit an interest in character training but are not inclined to inaugurate any definite teaching on the subject for fear of becoming involved in some sort of controversy over religious teaching in the schools. One special but important phase of the subject is that

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there is undoubtedly growing up a generation lacking in the religious and moral qualities which are properly deemed necessary as qualifications for teachers. Hence, the report concludes, unless a more universal program of character education in the public schools is developed, "the situation as to properly qualified teachers will continue to grow worse." We certainly cannot afford to temporize with this issue. It must be solved in the near future through the united efforts of parents, school officials and religious leaders of the three major faiths. Every encouragement should be given those who are trying, in a spirit of unselfish public service, to stamp out spiritual illiteracy in our land.

A Hard Saying—but a True One

AS SOCIAL beings we owe a special obligation to those who take our special risks. For our honor as well as for our safety, we will pay justly and treat considerately the men and women whose business and profession it is to guard us. But the anomaly remains that, even if society should fall short of this just and imperative obligation, these workers cannot adopt the accepted tactics of other workers in enforcing it. They may state their case, and labor for an enlightened public opinion. But precisely because their services are indispensable, they cannot bargain about them in crisis. Soldiers who refuse duty for a material reason may escape punishment, but they cannot escape disgrace. It is probable that the nation will never forget the peculiar moral shock it sustained from a celebrated police strike several years ago. For doctors and nurses, who are called upon to show a devotion and selflessness even higher, and who are trusted in personally as well as professionally by those they serve and often save, the moral rule is even more rigid. A physician who refused to attend a case because he had not been paid would incur odium from his colleagues and society alike. And nurses who go on strike while on hospital duty—there was a recent case in New York—for any demands, howsoever legitimate, impair the public confidence in a way they will certainly live to regret. As to the almost incredible case of those nurses in a hospital in Peabody, Massachusetts, who refused to care for a child just operated on, on the ground that it was an insurance case, not to be paid for within the year, what can be said except that they have totally misconceived their profession? Those to whom poor humanity must trust in its moment of agonizing mortality are a dedicated group, even though they do not carry out the full logic of that dedication by religious profession. Their place is high and special. Over and over again they are worthy of their hire; but if they do not realize that no hire is commensurate with the quality of what they do and what they receive in gratitude and trust, they are in the wrong calling, and they should leave it.

Carnival

THE MORE serious aspects of the Legion Convention are dealt with in other columns of this magazine. But here we would say a word to those citizens who grow a little restive under the merrymaking of the Legionnaires. It is true that there is nothing permanently comic about halting city traffic by sitting down in the middle of Eighth Avenue. It is true that the zest of watching tin cabooses and freight "voitures" bearing the legend "Hommes 40, Chevaux 8" and attached to clanging engines, milling about in Times Square with no discernible purpose, palls after a time. It is true that the sight and sound of a group of fully grown men dragging cowbells and graniteware along the pavements of Fifth Avenue does not immediately suggest any esthetic nor even utilitarian aspect of our civilization. But perhaps it will do us good, for all of our rational protests. Perhaps it is the nearest that New York has yet come to the authentic carnival spirit. We have traditionally wild and foolish doings in our city on New Year's Eve and Election Night; but those doings are for the most part avowedly the business of professional "good-timers" and alcoholics. There has been a diffused, harmless and happy foolishness about the Convention spirit which seems to us to make it akin with what we have heard of the *mi-carême* frolics in New Orleans and the Mardi Gras pranks in Nice. After all, humanity has long signalized that it likes to escape from the bonds of the strictly reasonable and the incontrovertibly practical. The Feast of Fools was a venerable and going concern for centuries. The Legionnaires may be restoring it to us in a recognizable American garb. We think we are for it.

Loyalty Days

PRESIDENT ROOSEVELT has indorsed the splendid suggestion of the National Committee for Religion and Welfare Recovery, composed of Catholics, Protestants and Jews, that October 2 and 3 be observed as Loyalty Days throughout the nation. Urging all citizens to repair on those days to their houses of worship, he emphasized the great truth that "all our material advancement will be in vain unless it is accompanied by an understanding and appreciation of the things of the spirit. The Committee hopes, and we join in that hope, that this year more communities than ever will participate in this voluntary national movement for a vast organized expression of loyalty to church and synagogue—major factors in conserving and developing national moral and spiritual power.

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THIS CROP CONTROL

By EDGAR SCHMIEDELER

SHOULD there be crop control? The question can hardly be given an unqualified or categorical answer. The situation that it deals with is too complex for that. At any rate, at least some of the major factors entering into it must be accorded attention before a satisfactory answer can be given. It is also well to observe that it is one thing to speak of the principle or ideal of crop control or non-control in general, and quite another to speak of the principle or ideal in relation to particular circumstances.

In seeking an answer to our question, the outstanding and unquestionable fact of overproduction cannot be overlooked. The fact of such overproduction has been advertised in a number of agricultural countries by most serious difficulties in the case of such products as wheat, cotton, corn, sugar and others during the past few years. The harmful effects that followed were not only felt by farmers but also by others. As surpluses reared higher and higher, the prices of agricultural products fell lower and lower. Farmers' purchasing power decreased. Lessened demand on their part for urban products led to the slowing down of urban industries, and unemployment and decreased purchasing power were the results in the city.

Thus the superabundance of products in the country actually served to increase the number of ragged and hungry people in the cities. This in turn lessened the demand for the farmers' already mountain-high stacks of primary products. And so the spiral continued downward until the world's financial structure was seriously threatened. An outstanding factor in that crisis consisted in depressing surpluses which had become a drug upon the markets of many countries.

Obviously, under the circumstances, crop control or the deliberate cutting down of production, was not an idle question. Indeed it would seem, in the face of things, the very logical and the practical thing to do. It would seem absolutely necessary, the one way of saving millions of farmers from utter financial ruin.

Still, that is only one part of the picture. There is another part that is equally deserving of attention. It portrays the fact of tragic underconsumption. There is no question that over against overproduction and waste on the one hand, there stands underconsumption and want on the other. Alongside the high mountains of surplus lie deep valleys of deficiency. There is still notorious underconsumption in vast stretches of the world, and at least a considerable measure of it in still others. Literally hundreds of millions of people still live below the standards of decent human living or of "frugal comfort." They are both underfed and underclothed. While the worst conditions are to be found among the vast populations of the Eastern World—India, Asiatic Russia, China and Japan—even among the peoples of Europe, though in unquestioned lesser measure, want is also to be found.

For that matter, even among the far sparser populations of the newer or "overseas" countries, want and underconsumption are not unknown. In this case, however, the cause happens to be a different one than in the others. It consists in a lack of purchasing power rather than in a scarcity of products. We are still quite familiar with long breadlines in the shadows of gigantic elevators of grain in this country, of ragged and gaunt men, women and children alongside warehouses choked with surplus food and clothing. All that represents the other part of the picture. And it does not suggest any need for crop control. Why control production while the wants of so many remain unanswered?

But naturally the question arises, "What if the whole world picture is taken together? What if the surplus and deficit countries are considered in unison? What if adequate purchasing power is provided? What answer is then to be given to the question of crop control?"

Obviously the matter of distribution is here involved as well as that of production. If there is superfluity and waste in some parts of the world and scarcity, if not even periodic starvation, in others, cannot a balanced distribution be substituted for these twin evils of overproduction and underconsumption? If there are mountains of surplus in some countries and valleys of deficiency in others, is not the logical remedy to be found in an equalizing or leveling-off process rather than in the controlling of crops and the cutting-down of production?

There can be no possible question about the answer in so far as the ideal is concerned. Certainly such a leveling-off process would be in entire harmony with the fundamental principle of ethics, the welfare of the many. Certainly it would be in perfect consonance with the sound and humane view that the goods of this world, or the bounteous products of nature, are not for a favored, limited number, but are the common heritage of all; that they are the gifts of the Creator for the satisfaction of the legitimate wants of all His creatures. And so too would it be in thorough

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agreement with the words of Pius XI in his encyclical, "Quadragesimo Anno":

> Then only will the economic and social organism be soundly established and obtain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. The goods should be sufficient to supply all needs and an honest livelihood and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue.

Were this ideal actually carried out, that is, were a world program of the distribution of surpluses made a reality, there could only be one answer to the question of crop control. Indeed, it is the view of many that, if the world were a single economic unit, with perfectly free interchange of goods and people, overproduction, in the sense of more than a sufficiency of commodities to supply the reasonable wants of every human being, would still be far from a reality. This, too, was the conclusion inescapably forced upon the writer by a recent study which he made in the field of international agriculture. The study pointed insistently to the conclusion that potential demand would still, in the face of such a world equalizing process, remain unfulfilled. It would still leave room for the further stimulation of production. It would even leave room for the use of new and far-reaching scientific discoveries in the field of agriculture.

However, that is all on the basis of the ideal of world distribution. What if one considers the reality? What, in other words, if effective rather than potential demand is considered? What then is the answer to the question of crop control? Certainly it would then take on a different complexion. It would instantly become a vital rather than a dead question.

The truth is that over against the ideal of a balanced international distribution stands the unfortunate fact that the world is not organized on a basis that will permit the surpluses of one country or region to be made freely available for the relief of scarcity in another. In some instances channels of trade between nations have never been established. In others, the flow of trade, and even the movement of peoples, has been artificially restricted. In other words, the world is not in reality "an economic unit with perfectly free exchange of goods and people." To be sure, one might argue that it should not be entirely free. But certainly there are limits to restrictive measures. As a matter of fact, the nations have not recognized this. The tendency of recent years has been to restrict trade beyond all the bounds of reason and the demands of the welfare of the people. As a result, even long-established trade relations have been torn asunder.

Indeed, trade between the nations has almost been brought to a standstill. In 1929, the countries of the world had exchanged over $33,000,000,000 worth of goods. By 1933, the exchange had actually declined to $9,500,000,000. In the case of the United States, to cite one instance, agricultural and industrial trade combined, declined from $9,600,000,000 to $3,100,000,000. The country's agricultural trade alone fell from $1,847,216,000 in 1928-1929 to $587,635,000 in 1932-1933. Since then there has been some betterment. It can hardly be surprising in view of these facts that agricultural exporting countries suddenly found themselves with excess supplies of products on their hands. In the United States, for instance, the carry-overs for wheat and cotton in 1932 were nearly three times the normal. The South American countries, the Danubian countries, and others, were affected in much the same way.

The results were unfortunate for both the deficit and surplus countries that had formerly traded together. The people of the former had to skimp on more limited allowances of consumptive goods than they had before been accustomed to. Their standards of living were lowered. Not infrequently they suffered genuine want and privation. The tillers of the soil in the latter group found themselves with heaps of unsaleable products on their hands and with ruinous prices for the part that was marketable. They found themselves face to face with the unwelcome fact that overproduction and underconsumption build huge carry-overs, and with the immutable law that large surpluses depress the market. However, in their case there was at least one loophole, one possible remedy. They could gradually reduce their surpluses by controlling their production. They could cut down their output. It was the one immediate means available for restoring a reasonable income. It was the one feasible means at hand for saving their farms and their homes, for salvaging the equities of a lifetime of labor and struggle. Under the circumstances it was the only thing to do. It would be unreasonable to criticize them for it.

But it is to be remembered that this is not the ideal situation. The circumstances involved in it should be altered. It is in these rather than in any reasonable crop restriction that one must seek the moral flaw that accounts for the present ugly reality. The economic and social order must be "soundly established." A coordinated expansion of trade to supplant the present highly restrictive measures must be aimed at. Purchasing power must be placed into the hands of those who need it. The distribution of surplus agricultural products to deficit countries, and to the needy everywhere, must be the goal to work toward. When that goal is attained there will be no overproduction, and crop control will be an idle question.

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STRATEGIC ASPECT OF PALESTINE

By PIERRE CRABITÈS

RARELY have I read an article comparable to President Magnes's paper on the Partition of Palestine which appeared in the New York *Times* of Sunday, July 18. It deals with a theme which is a matter of life and death to the distinguished president of the Hebrew University in Jerusalem. But not a syllable betrays the slightest emotion, not a line departs from impeccable objectivity, not a sentence bespeaks partizanship. Only a man with a stout heart, a keen mind and nerves made into steel by a life of rectitude could have written such a document.

Admiration for President Magnes dominated my thoughts when I finished reading his article. It contains however one paragraph which I failed to understand. There is nothing involved about it. It is simplicity itself. In fact, it is so perfectly clear that I just could not understand it. Before I permit my love for the paradox to carry me too far I had better quote the paragraph to which I refer. It reads:

> Even during last year's rebellion—it is the proper term—some Arabs and some Jews were able to work out a lot-lines program for the next ten years. The commission was informed of the existence of such a program. The commission did not ask more about it. Such an agreement must necessarily contain many elements of vital interest to both peoples.

What disturbed me in endeavoring to interpret President Magnes's meaning was not his reference to "a lot-lines program for the next ten years," but his statement that the commission duly apprised that "some Arabs and some Jews were able to work out a lot-lines program for the next ten years . . . did not ask more about it."

I knew that President Magnes is one of the outstanding Jews not only of Palestine but of the world. I knew that his prominence made it the duty of the Royal Commission to attach importance to any statement of fact made by him. I knew that he is a man who expresses his thoughts clearly and succinctly. I knew that the Royal Commission was made up of eminent Englishmen who are too politic, courteous, circumspect and well-mannered to think of treating as prominent a man as President Magnes as a nonentity.

And the more these thoughts took root in my mind the more persistent became the inquiry: "Why did Earl Peel and his colleagues brush President Magnes aside and assume the responsibility of asserting that Partition is the only possible solution when he states categorically that another door was not only ajar but wide open and being used by some Arabs and some Jews?"

Then I asked myself: "Is it possible that President Magnes is mistaken?" And I read and reread his statement. I was forced to discard this hypothesis. His language is far too categorical for any such supposition to be admissible. I did not for a moment doubt his veracity. And impressed as I was with what the Schoolmen call the subjective truth of his statement, its objective truth continued to plague me, for I knew that the Royal Commissioners were men of the highest integrity and I could not understand why they had refused to direct their inquiry into the field traced by President Magnes.

But I read the London *Times* when questions of international politics perplex me. It is caviar, not suitable for every-day fare but admirable for certain occasions. Its issue of July 22 was more than caviar. It was plum pudding as well. And several of its subheadings were ideal relishes, not banal hors d'oeuvres. Here is one which attracted my attention. It is found on page 7, column 4. It appears under the massive head-line: "Palestine Debate in the Lords." It reads: "The Strategic Aspect." It was under this alluring caption that the sedate *Times*, the *Times* of London, reported what Lord Swinton, British Secretary of State for Air, had to say about the Partition of Palestine. He felt that it was his duty to defend the recommendations of the Royal Commission which call for the Partition of Palestine into four zones, not three as is generally believed.

One of these areas is allotted to the Jews, one to the Arabs and one to Great Britain. The fourth, which comprises the towns of Tiberias, Safad, Haifa and Acre and an enclave on the northwest coast of the Gulf of Aqaba, is temporarily placed under British mandate. Of these four towns, Haifa and Acre are seaports. They are Palestine's only decent harbors. Jaffa, in the Arabs' territory, is an open roadstead and dead as a door nail as a port. It can have no future. Its dirge has already been intoned.

Lord Swinton, in defending the recommendations of the commission, sought to demonstrate that the Arabs were not amenable to reason. He said that they "had always refused to take part in a joint consultative body." He held that no other proposals would work. And elaborating his theory he said, according to the *Times*:

> Haifa was a case in which judgment must be suspended, not only because it was a great port in Palestine and the exit of the oil pipeline, but also because of its importance to the middle East which it is designed to serve.

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And the *Times* puts these additional words into Lord Swinton's mouth:

> Strategic considerations had not been lost sight of. They had been considered by the military advisers of the three Services and the proposals they advised were acceptable provided, which was essential, that there were appropriate provisions which could be put into the treaties with the countries.

Lord Strickland also took a hand in the debate. He centered his attention upon the enclave on the Gulf of Aqaba which Great Britain is to take under a temporary mandate. He said, according to the *Times*:

> Another duty which would have to be performed was the protection of free access between the Red Sea and the Mediterranean. The lease of the Suez Canal would expire in this generation and plans were already in existence for a parallel canal. The scheme of Partition should be supported.

Was the *Times* mistaken when it submitted to its readers this account of the debate in the Lords under the subcaption, "The Strategic Aspect"? Before this question be answered, let me say that the concession of the present Suez Canal Company expires in 1968 and that I understand that the Gulf of Aqaba is the outlet of the parallel canal for which Lord Strickland says that plans are already in existence.

The insistence placed by the *Times* upon the strategic aspect of the Partition of Palestine, the unambiguous statement made by the British Secretary of State for Air that "strategic considerations have not been lost sight of" and his affirmation that the technical advisers of the Ministers of War, and Air and of the Admiralty have already considered the whole scheme, constrain me to ask whether the shadow of Mussolini and of Hitler has not extended so far East that Earl Peel and his associates have preferred to brush President Magnes aside, lest his "some Arabs and some Jews" interfere with the higher strategy of the British foreign office?

The question is obviously quite complicated. I am wondering whether the *Times* of London of July 22 contains the answer to the conundrum put to me by the *Times* of New York of July 18. If it does not, why did the Royal Commission fail to follow up the lead given them by President Magnes? I cannot understand, much less excuse, such a sin of omission unless the situation in Europe is so critical and the importance of the seaboard of Palestine so momentous to England that the British statesmen who composed the Royal Commission could not subordinate British imperial interests to any other consideration.

I am completely in the dark. I really would like to know what to think about this tantalizing situation.

SUCCESS

By G. HOWLAND SHAW

WHERE American ideals are concerned, there has so far been no New Deal. In particular, no attempt has been made to reexamine the problem of success in the light of conditions of life as they exist today. Our traditional American ideal of success based on factors external to the individual and stressing the pronouncements of the crowd is still with us. Given the size of the country and the obviousness of the task of its rapid material development, it was natural that we should come to measure success in terms of money and the equipment and notoriety which money can buy.

But the era of expansion is over and the frontier has closed for all time. We are now in a period of consolidation and social reorganization and we face lives from which the possibility of great material prizes and the glamor, real and imagined, of pioneering days have gone. Our traditional ideal of success has become an anachronism.

There is an ideal of success very different from the one to which as Americans we have become accustomed. It is based upon the interior life of the individual and upon the development of that life. It is a personal ideal built by the individual for his own life and nourished by such of his experiences and his contacts with the outside world as he himself chooses to mold into the fabric of his intimate self. Progress in achieving such an ideal of success is measured by the individual. It is his ever-renewed and conscious judgment upon himself.

With such an ideal we are as far removed from the tyranny of the crowd as from any exclusive reliance for happiness upon certificates of public approval. The coming of those certificates will cause no undue elation and their absence or infrequency no disorganization. The pronouncements of the crowd will be studied with calm discernment and accepted when they represent the sound and well-tried traditions of living, but rejected when they are but vagaries restricting unduly the freedom of the individual and impairing the development of his personality.

Education for this kind of success teaches the individual to see and to evaluate. How blind we

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are to the inner lives of the people around us and to the interesting things that crowd in upon us! The world outside of us is trying to communicate with us in a thousand ways but we are too ignorant to understand. And how insensitive we are to values: how prone to be impressed by the obvious, by size or glitter or by any one of the gaudy externals; how inept and awkward when it comes to penetrating below the surface and discerning some fineness which may only shine the more brightly because of the surrounding ugliness!

Our education has been at fault. In the routine imparting of information it has failed to teach the use of this information in living. But seeing and evaluating are only the beginning of education. We must go on and learn how to bring to living reasonably well developed powers for feeling, caring, giving and believing.

In this mechanistic age of ours feeling is often discounted. That is a pity since without deep feeling life loses its savor. Self-control is a virtue, but indifference is a vice. And therefore caring, caring even to the point of pain, having people, events, things make a profound difference in our lives, that also is vital to successful living. We cannot give unless we feel and care. And unless we can give ourselves without stint or reservation we cannot believe in anything that is really worth while, for believing, although rational, is not a purely intellectual act, but primarily a giving of one's whole self to that in which one believes. Seeing, evaluating, feeling, caring, giving, believing—these are the qualities, the skills, we must bring to the task of achieving success.

What of the raw materials with which the skills are to work in elaborating a successful and satisfactory life? We Americans have taken too narrow a view of the materials at our disposal in living. The profession or other specific activity in which we engage in order to earn our living, conceived in selfish terms, has been everything, social values have been lost and other things have either been entirely neglected or else used partially, uneasily, apologetically. We are not to neglect our professional duties or pursue them any less earnestly, but the time has come to seek satisfaction from the social, as distinguished from the selfish, significance of those duties. The time has also come to cease from considering our professional duties, even in their social significance, as our sole course of satisfaction.

In this respect, we can learn from a Lord Grey of Fallodon who found it possible to study birds and enjoy the poetry of Wordsworth while at the same time carrying the heaviest of burdens as Secretary of State for Foreign Affairs, or a Monsieur Herriot who has written a biography of Beethoven in the midst of an arduous and distinguished political career, or a Kenneth Grahame who successfully combined important duties at the Bank of England and the authorship of a series of particularly delightful books for children.

We must learn how to use such materials as these and derive from them the satisfaction and happiness which they afford and the abundance and variety of these materials is such that some combination can be found to suit everybody.

Great music, great literature and great art are the results of the struggle of a genius to fix in finite terms some part of the glimpse of Reality which the suffering and the joy of his life have won for him. We can, if we so will, share in this suffering and in this joy and we can weave this glimpse of the Eternal into our own lives, live it over again, verify it and perhaps even surpass it. And Nature too waits upon our powers of seeing and feeling. We cannot perhaps with the great French naturalist Fabre live part of our lives in a new world, nor can we from first-hand knowledge say with the Irish poet A. E. of the mountaineer, that "God is alone with him," but at least we can catch the echoes from such worlds and feel something of the awe and mystery of confronting Nature—alone.

And there are the people around us. At times and for many different reasons they depend on us and we depend on them. We give and we receive and the close personal relationship which results is one of the most solid and enduring sources of happiness. Since the essence of the relationship is feeling and caring, the factor of pain can never be eliminated. There are many who would have the happiness but without the personal relationship, at least in any direct form; they would avoid the pain at all costs. They are the losers since the pain is not the kind which isolates but rather that which enables the individual to become more completely, more consciously, part of humanity.

This then is the ideal of success based upon the interior life and these are the skills and some of the materials with which each individual can paint the picture which is a life and in the adventure of painting achieve some measure of success and satisfaction. No two individuals will paint the same picture; some—a very few—will paint so great a picture that it will inspire others. Many will paint inferior pictures and a few will produce bad pictures, but the important thing is not so much the picture as the free and sustained effort of the individual to paint and to paint well and his determination to develop all the skills needed and to utilize all the materials at his disposal. Democracy insists on the right of each individual to produce the picture that is in him and religion teaches us that the picture is immortal.

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SOCIALISM IN INSECT LIFE

By WILLIAM EVERETT CRAM

IN THE COMMONWEAL for March 16, 1934, I referred to the socialistic life plan of honey bees and ants; giving the general impression, I now suspect, that the inevitable results along the line of stupidity, lack of individual incentive, etc., are wholly undesirable and to be avoided at all cost. Since writing that article I have from observation and thinking the matter over come to the conclusion that there is much to be said on the other side, perhaps the strongest point being the complete unselfishness which appears invariably to be developed both among bees and ants by this socialistic life.

An average colony of honey bees is made up somewhat as follows: 1,000 fertile males or drones, lazy and fat and quite incapable or unwilling to accomplish work of any sort; 2,000 sterilized females working incessantly from birth to death to store up honey, nurse and care for the young and, incidentally, feed the lazy drones; one fertile female, the queen and mother of them all. One only of the 1,000 males will ever know the joy of mating or sexual intercourse. The queen lays her eggs continually except for a short vacation in our northern winters, and yet, though her life may go on for a number of years, has in that time but one short interval of love-making, at the very beginning of her life.

When the hive becomes overcrowded she leads a swarm comprising the bulk of mature workers to some hollow tree which has been discovered by her scouts. After their departure those workers that have remained behind decide among themselves which of the thousands of female infant bees shall be raised for a future queen. Then the three or four cells containing these youngsters are enlarged and the baby queens are fed a richer and more nourishing diet. The first of them to mature emerges from her cell and at once proceeds to sting to death all her rivals, thus encouraging, through selection and survival of the fastest growing, a line of queens that will waste no needless time between the egg and maturity.

A few days later when she has reached maturity, word is passed around among the drones that she is ready to mate with the fastest flying male bee of them all. Then the work of honey gathering ceases for the time being, and the young queen, leaving the doorway, rises in air higher and higher followed by the entire retinue of drones, each striving to keep pace with her in her upward flight; but one after another of them falls back exhausted and crawls into the hive to gorge itself to repletion on the honey stored therein. At last only one follows her aloft, clutches her in close embrace and then falls dying earthward. The queen then returns to the hive, the one and only love-making epoch of her life over and gone forever.

In this way are guaranteed two things for the benefit of the future of the community as a whole: first, the assurance that all her offspring shall be descended from the fastest flying male of all, thus assuring no loss of time in honey gathering; and, second, that there shall be no chance of interbreeding. The male she mated with is dead and she will never mate again.

Following this comes once more the dull and unselfish routine of unending work for the female workers, and the hopeless lazy existence of the drones, while the queen goes on day after day endlessly laying eggs to carry on this life of the colony season after season.

When the hive is disturbed, and the young and the store of honey threatened, the stingless and defenseless males just crouch in hiding in the farthest cells, while the female bees rush out fearlessly in defense, stinging man or beast as the chance offers. With each sting inflicted on the foe, the worker sacrifices her life in defense of all; for in order to render the wound most effective, the sting is barbed and holds fast in the skin of the foe, wrenching the poison sack from the body of the bee and causing certain death to her.

At the close of the season—usually in September—decision is made that the drones are no longer needed and then the female bees one and all attack the males, tearing off wings and legs and stinging them to death; for the skin of the drones is so thin as not to be capable of tearing out the sting and poison sack from the body of the worker, and she can therefore sting one drone after another fatally without sacrificing her own life. Many of the drones escape, some lacking a leg or two and others a wing, and these unfortunate individuals are doomed to pass the remainder of the season, searching here and there for anything in the way of nourishment that they can find, until the time comes when they perish from the cold. The following spring a new generation of drones will be hatched from eggs, fed and cared for by the nurses until old enough to feed for themselves from the honey in the honey comb, and on warm still days to gather honey out of doors for their own nourishment. In this way the continuation of their race is guaranteed.

Among ants of all species conditions seem to be very much the same as with the honey bees, at

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least as regards individual unselfishness. Take our common winged ants, for example, equipped with wings which render possible for them all the joy of flying which any insect knows. When the time arrives for them to journey off and establish a new colony they take the one and only flight during their lifetime and then, on reaching the location of their new home, they at once proceed to bite off their own wings, never to know the joy of flight again. Wings would only be in the way in the accomplishment of their life's work and unselfishness demands that they sacrifice all for the future good of the colony at large.

Last fall I ripped off some old shingles from the roof of the shed in order to replace them with new ones, and in doing so uncovered a colony of ants. As they started away in all directions, each laboriously dragged a larvae of its kind, aimlessly heading nowhere in particular and with no possible chance of the survival of the helpless burden it was striving so unselfishly to save for the future of the community.

In late summer, during those seasons when aphis or plant-lice are abundant, it is most interesting to watch the ants herding and milking them as farmers do their milch cows. Several generations of female aphis are born to one of males, and these have on their backs a pair of tiny tubes from which a sort of honey exudes when stroked by the ant's antennae. This honey in little drops is carried away by the worker ants and fed to the infant larvae. I have never seen any indication that the worker ants partake of it. All is done apparently for the sake of future generations, as the worker bees gather honey from the flowers.

Of the termite or white ant, a tropical species of which I have never had the chance to make outdoor observation, I can only repeat such facts as I have been able to glean from the best authorities on the subject. This species certainly seems to have carried the matter of socialism, specialized work, annihilation of individual selfishness, etc., one step farther than has any other form of life known on this earth.

The workers, sexless as in the case of honey bees, gather and masticate particles of earth into a gum which hardens to a kind of cement, and with this build up an ant hill often ten or twelve feet in height and so strong that a falling tree fails to break it down.

The fertile members of the clan form a sort of upper class of gentility and, of these, the only two ever to know the joy of mating are the male and female chosen in their youth to be king and queen. Once mated they never separate; the king remains a puny soft dwarf, while the queen expands enormously into a sort of unconscious, distended egg-producing sack which casts forth from 50,000 to 80,000 eggs every twenty-four hours, until utterly exhausted at the end of four or five years. Then the workers bring them no more food and she and the king die of starvation.

The sexless workers develop heavy jaws half their length of body, and these are endlessly at work during their short lifetime.

The soldiers, sightless and senseless, are half body and half poison-injecting tube, and remain always in dull readiness against any attack. When their colony is threatened by invasion from other species of ant or insect life, the workers hurry down to where these soldier bands are waiting, and by touching them one after another with their antennae inform them from what direction the attack threatens. Then the soldiers in a body march out to sacrifice themselves one and all in defense of the community; for, on the instant of their departure, the workers proceed to close up every entrance to the ant hill, so that whichever way the battle turns, all chance of retreat for these soldiers is utterly hopeless.

From scientific research these termites have been given the distinction of being one of the very oldest forms of life on earth, and they certainly appear to have carried the development of their particular type of civilization far beyond that reached by any other.

In sharp contrast with this, we see everywhere throughout Nature the exact opposite among beast, bird and insect life, in which day-by-day, care-free happiness for oneself and one's offspring comes first. The butterflies and moths hover among the nectar-yielding flowers and enjoy life as it is offered them without apparent thought of the future. Mayflies and gnats perform their complicated spring and summer rhythmical dance maneuvers, circling round and round and in and out, pairing off and leaving the others, two by two, as the whim seizes them. Song birds, hawks and foxes work in pairs to construct homes for themselves and their young, willing to sacrifice themselves for their mates or their young, but never for any other members of their species.

Which of these types is superior to the other? This is probably beyond the power of man's mind to decide in this earthly life, but that is no excuse for giving up the problem.

In my school days we were told that "you cannot have too much of a good thing." But any good thing can be carried too far. Have not honey bees, ants and termites carried their own peculiar type of civilization to irrational extremes? Things commonly classed as bad often are not bad when kept within bounds. So also those commonly classed as good can be overdone; even patriotism, loyalty, to one's country, political party or business concern. Is not moderation in all things most to be desired?

Again, he who seeks solitude is accused of selfishness, but so far as my own observation goes, the life which knows no solitude is more likely

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to result in degeneracy both of mind and character. Of thrift and stinginess as against lavish spending, any broad-minded jury would I think find it difficult to decide which of the two extremes is most to be condemned. And so there are many instances which make comparison of values interesting.

HOW OLD IS CAPITALISM?

By BRIAN J. DUCEY

BACK in 1932, when sensational economics were a little more popular than they are now, most of the spokesmen in that field to whom I listened went full speed ahead in denouncing capitalism and all its works and all its pomps. So much so that some were for rooting it up forthwith and substituting some undefined system in its place. Even in those days there always seemed to be something illogical in the arguments behind the plea as well as a certain amount of humor, for no one then, or since for that matter, seems to have said anything about what probably is the true blight on the tree economic. Possibly it is because (if this analysis be accurate) the blight is not economic in nature, but a problem for the moralists.

Just to recite: It is probably a fair statement to say that the new basic evils said to afflict society as a result of modern capitalism are: (a) Capitalism tends to become so powerful that its owners or trustees gain control of credit, and even of the state. (b) By controlling the state, capitalists destroy democratic government, and use political power for their own ends. (c) The average man tends to become poorer and more dependent on capitalism for his living, and gradually reduces his standard of living.

These evils may exist now, of course, and many others as well. But they are by no means peculiar to capitalism or to the twentieth century. On the contrary, they are as old as civilization and have appeared in every great period of history.

For example, the fifteenth chapter of the Book of Deuteronomy publishes several regulations for forgiving debtors what they owe, and one needs to be no expert in exegesis to surmise that the Jews of ancient times had difficulty with the capitalists of that day who tended "to control credit" by getting their neighbors in debt to them. The Greeks, too, if I remember my history, had much the same trouble in the sixth century before Christ, and Solon was called on to pass laws to remedy the situation. Even in the golden age of Augustus, the slaves who rowed the Roman galleys, the freedmen who farmed the Italian hills, were probably quite as far from the comforts of the patricians of that day as are the steel workers now from the luxuries of the modern patricians on Park Avenue.

Or consider "the thirteenth, the greatest of centuries." It was in that century that the barons won their first pitiful (but to them, enormous) guarantees of safety for their property and families from John of Anjou, an age when a landowner might cut off the hand of the man who stole his game without trial of any sort, an age when power was won and kept by force, restrained only by the most rudimentary concepts of law. It should be easy to admit that power, economic and military, lay then in the hands of the few who could command military might through wealth, and that the wealthy really controlled the State subject only to the will of the strongest among them.

If such an interpretation of history be thought inaccurate, better examples may be found in some of the backward countries of the twentieth century, where, it is often said, conditions of ages ago may be observed in action, as it were. Few will deny, for example, that India and China are countries of infinitely greater economic disparities than exist in the United States, or indeed in any industrialized nation; or that they are countries where economic power rules the State—nay, is the State for all practical purposes. And these are also countries whose civilizations are still much like they were ages ago, before "modern" capitalism was born.

Considerations such as these seem to be convincing evidence that the sins laid at the door of capitalism should not be left there at all. They are the product of that old, old desire of energetic ambitious men to gain power by any means necessary, and gaining it, to govern to serve selfish motives or whims, rather than "for the greatest good of the greatest number." Nor has such ambition been confined to business men of the twentieth century, but has appeared in all ages and among all classes, even among the clergy, when great economic or political power is given to men. And the reason is, simply, that men are men, not gods.

The fact of the matter is that, either in spite of capitalism or because of it, the average man in the industrialized democracies today receives a greater portion of the wealth produced by the community than has ever been true in any complex civilization in history. The ownership of wealth is more widely dispersed, there is more protection by government for the small holder of property, actually, than in ancient or medieval times; in the treatment of prisoners, of debtors, of the poor and of the sick and indigent the twentieth century is vastly ahead of any age in history.

That evils exist in the present economic order none asserts more loudly than I. Their cure can be helped by right thinking in economics to be sure, but mostly will result, it seems to me, through a change in our hearts rather than our political system.

If, as some current events seem to indicate, the world is turning again to a less democratic system of government than was popular in, say, the nineteenth century, it must inevitably follow that the rulers of the earth will gain more and more power, with fewer and fewer "checks and balances" to restrain its use. The one check that will always remain, of course, is the ruler's responsibility to his own conscience, which is another way of saying that rulers are answerable to God. But the evils currently being blamed on capitalism, since they are characteristic of men rather than merely of capitalists, can only be intensified by the concentration of political power, unless rulers can be taught to see and accept their responsibility to the Source of all authority. And this is no problem for the economist. It is the moral theologian who should become the salesman!

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CROSS VS. SWASTIKA

By CHARLES CARTER BOLDRICK

THERE are times when cold print is brutal in its bluntness, there are times when the bluntness hides a cruelty starker still.

Cold print it was that told of the Bavarian Catholic schools being closed—Bavaria, in whose south alone 1,550,000 out of a total 1,680,000 inhabitants are Catholic. But behind the brutal bluntness with which it was said that "such villages as Oberammergau with their centuries-old Catholic traditions, have been deprived of their customary confessional schools without any opportunity to register protest effectively"—behind that print I could see the cruelty being perpetrated there.

I recalled those mornings at week-day Mass in the parish church of Oberammergau when, with subdued shuffling, the school children would troop in. The boys with their round, clipped heads, and their leathern breeches; the girls with their plaited hair and bright, clean aprons; all with their booksacks with dangling slate sponges slung precisely on their backs. They would take their places on the right and left, respectively, and there erect and proper they would sit or stand or kneel in unison. And they would sing the good old German hymns in a way that surely pleased the angels and saints whose carved images leaned and swayed, with baroque indifference to gravity, from every vantage point. And after Mass they would march with the Sisters to the parish school. But now someone is removing the word *Pfarr* from its partner *Schule*. What will be the new word be? *Reichs?*

And those little children, who needed only long hair and flowing robes to fit them for their parts in the Passion Play, to represent the little ones Our Lord loved to have near Him—I wonder who will teach them now? Some drill master, perhaps, with newly conned philosophies of blood and soil. Or perhaps, some local Judas, who has heard the clinking coin of a tyrant's temporary favor. Poor Peterle *und* 'Ria! I wonder will they still march in church on Assumption Day, half hidden by their huge boquets of wild flowers, brought to be blessed and taken home and cherished for a year.

I wonder do the Ammergauers still greet each other with that hearty *Gruss Gott* so indicative of the ingrained faith of the Alpine people.

And when the cold print says that "eleven private monastery schools were likewise closed," I wonder if it means the one at Ettal, just over the Laber Mountain from Oberammergau? There in the great enclosure, dominated by the domed church with its exquisite baroque carvings, fortunate boys learned to know and love God and their Fatherland. There too, on Assumption Day, came the reverent crowds of gaily dressed peasants to honor Our Lady of Ettal and pray before her storied statuette. I wonder; but then Ettal has seen Louis the Bavarian and Napoleon and other tyrants. Ettal can wait.

I remember too, the celebration of the birthday of Ludwig II, dead these fifty years. But with lights and bands and bonfires the Ammergauers still mark his birthday, for he loved them and their countryside, and they love him and revere the memory of his benefactions. He it was who protected and patronized their Passion Play, and as a token of his royal regard endowed the village with the monumental Crucifixion Group there on the hill. And I wonder if, fifty years from now, these school children will celebrate instead the birthday of one who would twist the extended arms of their cross into a crooked swastika. And wondering, I doubt.

Behind that cold print, what hardships now are being borne! What stress and strain between God and Fuehrer, between Church and State! Behind those frescoed walls and flowering window-boxes what anxiety must be, what grieving! Now and then a hint of strife slips out. Like at Christmas, when, 'tis said, the Nazi Mayor quarreled with the village band, and the latter dissolved their organization, and so for the first time in living memory the glorious Midnight Mass of Dedler—the composer also of the Passion Play score—lacked the characteristic accompaniment of the band. And, travelers say, the calm of the village is being marred by the erection of a huge barracks up St. Gregor way.

The Passion Play has its Judas and its rabble; perhaps the Passion village is living its famous drama in its daily life. That village once so peaceful, so Catholic in the full sense of that word, is being drawn closer to its Lord along the road He traveled, the road of cross-bearing.

The Ammergauers love the cross. It has become the symbol of their beautiful village. From the crag of Kofel it looks down on the village; in the fields it stands, and it hangs on stable walls and in the houses; each turn in the forest walk lends its setting to the cross. It is the *meister werk* of their inimitable art, the dearest thing in their life, and now it throws its shadow deeper on them all.

So it is, that while I grieve for them I do not fear for them. I know their faith, I know their love for the cross. And when this trial has passed, and the pagan swastika has been relegated to its proper pagan place, the cross will still look down from Kofel, and the Crucifixion Group will still stand out against its background of fir-trees.

Oberammergau will more than ever be the Village of the Passion!

Sonnet to Philosophy

Happiness and unhappiness both end,
But you remain, O strong and quenchless fire!
Never, like other objects, do you blend
With nothingness, in defiance of desire.
The shallow turn their eyes to you in awe,
The wise enclose you safely in the breast;
Beneath your spell all human sorrows thaw,
With you the stormiest pulse is lulled to rest.

Rich antidote to defeat and to despair,
Rich stimulant to the happy, dreaming heart,
Be with me while this life I love or bear,
Whether my soul be firm or torn apart.
Your luster shines in the sun or in the dark;
Oh, let me carry even your faintest mark!

HELENE MULLINS.

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THE SOCIAL WORKER

By DOROTHY M. ABTS

OF INTEREST to the lay reader as well as to the professional social worker is "The Saints and Social Work" (Silver Spring, Md.: The Preservation of the Faith. $2.00), a dissertation submitted by Mary Elizabeth Walsh at the Catholic University for the degree of Doctor of Philosophy. The problem under discussion is whether Catholic philanthropy should follow the methods of naturalistic, non-religious social work, or whether the recognized difference in motive should also be reflected in a difference in method. The author definitely commits herself to the latter viewpoint and, in support of it, submits a study of the lives of twenty-five saints and beati who lived within the last one hundred years. A description of their methods of treating the poor constitutes the major portion of the book.

A sharp contrast is drawn between the saints' personal friendship and love for the poor on the one hand, and the objective detached attitude of the social worker on the other. The modern social worker in her efforts to give the client freedom in working out his own problems has, perhaps, reached over backward to avoid personal attachment or identification with the client. She has been distrustful of achieving change or improvement through the motivation of friendship and love between worker and client. To become emotionally involved in a client's difficulties has been regarded as unprofessional and even harmful to the best interests of the client. Just as the physician's own personal feelings need not enter into his treatment of the patient, so the modern social worker believes that she can help without feeling a close personal devotion to her client. Miss Walsh argues that the worker would accomplish more if her client felt, not only her interest and sympathy, but also her friendship and love.

Exception may be taken to the interpretation of the attitude of the social worker as one of condescension and to the definition of social work (page 29) as "the process by which a normal person endeavors to draw an inadequate person up to her own level." Social workers themselves do not speak in terms of drawing clients up to their own level. The attitude of the social worker is described by Mary Richmond as "an instinctive reverence for personality, more especially for the personality least like his own. . . . To set up any one pattern of excellence and require conformity to it is not his aim. It is his privilege, rather, to discover and release the unduplicated excellence in each individual" ("What Is Social Case Work?" page 158).

The Milford Conference Report, "Social Case Work, Generic and Specific" (pages 16-17), published by the American Association of Social Workers, describes social case work as dealing "with the human being whose capacity to organize *his own normal social activities* [italics mine] may be impaired by one or more deviations from accepted standards of normal social life," of which unemployment, delinquency, ill-health, etc. are typical. The report continues by emphasizing the fact that not every deviation from normal requires the services of the social worker. It is only when the individual is unable to handle the problem himself, that the social worker may be needed. To characterize social work as a process of drawing inadequate people up to the level of the social worker is to miss entirely the significance and purpose of the case work method.

The author advances the hypothesis that social workers lack mutual sympathy and understanding with their clients because they have not themselves experienced poverty. Whether the practise by the social worker of voluntary poverty would give her an experience comparable to the involuntary poverty of her clients, is at least matter for discussion. There is, too, the fact that it is obviously impossible for any individual to duplicate in his own life the same suffering or hardship experienced by any other individual, no matter how desirable that might be from the standpoint of achieving mutual sympathy and understanding. Furthermore, those who fail in the economic struggle constitute only a fraction of the persons who come to the social worker for help. Problems of illness, family discord, personality disorders, lack of knowledge of resources, are examples of difficulties that frequently exist without the concomitant factor of poverty. The worker who is poor will not by virtue of that fact be any better equipped to deal with this latter group of problems than the worker who has economic security.

The author in some instances says more by implication than by direct statement. In comparing the relief given by the saints with that given by modern social agencies, she writes: "The twenty-five gave liberally. They gave food, clothing, shelter, medical care, and money. They did not give merely when the mood struck them, but they answered every demand that was made upon them. They were never too busy to give to the poor; they were never too tired to help. . . . They never tried to substitute pious platitudes for needed bread and butter" (pages 58-59). Is the reader to conclude that the modern social worker by contrast does give merely when the mood strikes her, is too busy to give, too tired to help, etc.? Such a comparison, if really intended, is as untrue as it is unfair.

In this same chapter (page 64) we read: "They [the saints] wanted to help the needy at first hand and their service was not the rather dignified and remote professional service of the social worker. The saints did not hesitate to perform the most menial and laborious tasks to help their beloved poor." The intimate, first-hand contact that exists between a social worker and her clients can scarcely be characterized as "remote," and it might be argued that even the most menial tasks should have "dignity." However, this may be mere quibbling over terms. More to the point is the question whether some of the tasks which a social worker performs are not just as helpful to her clients as "sweeping, cleaning and preparing meals," and indicative of just as much "personal responsibility" on her part. Personal service to others is not restricted to the performance of manual tasks.

Even though one may find it impossible to give complete agreement to the author's arguments, there are many points which the Catholic reader may well take to heart. There is a need for a deeper and more intense spirit of

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Catholic charity and there is danger of losing sight of its importance while emphasizing the techniques of modern social work. Greater reliance on spiritual resources, a higher degree of personal sanctity on the part of social workers themselves, deeper appreciation by the laity of the implications of Christian charity—all these have positive and constructive values that cannot be too strongly urged. At the same time it does not follow that such emphasis would result in some of the changes envisioned by the author, for example, "less emphasis on investigation" and more freedom from "the routine and unpleasant red-tape part of the work." These practises are frequently the requirements set by law or by administrative authorities or by community sentiment, and are quite often opposed to the ideals of social workers themselves.

To emphasize the spirit of supernatural charity does not excuse Catholic philanthropy from the adoption and the use of the very best techniques that modern social work can devise. Scientific methods and professional standards need not be looked upon with suspicion as though opposed to the ideals of Catholic charity. When made to serve their proper function they become means to a noble end—the better service of those in need of help.

Miss Walsh has not presented convincing evidence that the methods of modern social work are incompatible with the ideals of Catholic charity. She has, however, performed a valuable service in her courageous insistence on the spiritual element as the essence of Catholic charity. With that position there can be no valid disagreement.

Communications

CATHOLICS IN COOPERATIVES

St. Paul, Minn.

TO the Editor: THE COMMONWEAL of June 18, 1937, published a criticism of an article of mine, "Catholics in Cooperatives," that appeared in the issue of April 23, 1937. Because the writer, Mr. Charles C. Bridges, gives evidence that he misunderstands the meaning of my article as well as the meaning of the Liturgical Movement, I think it is necessary to answer come of his charges. I must confess that there is some difficulty in answering a criticism such as this because Mr. Bridges does not present a definite and clear refutation of my thesis founded on common principles (and discussion is usually futile without a common ground of agreement), but writes instead a rather confused series of statements that denote a lack of appreciation for the value and necessity of principles as the basis for correct action and thought. Moreover, Mr. Bridges seems to imply that the theologian's preoccupation with principles in times like these is not to the point.

My critic conveys the impression that because I have stressed the fundamental importance of correct principles to guide us in our actions, I therefore lose sight of the immediate problem before us. Nothing can be further from the truth. It is because I do insist upon the importance and necessity of principles and of dogma that I also believe as a direct corollary of these principles that Catholics are obligated to assist to the best of their ability in the immediate work of improving economic conditions. A Catholic does not do this work in spite of his principles, but because of them. His only checks—and there must always be these checks—are the principles that determine his actions to be Christian rather than non-Christian. No amount of expediency will allow us to disregard fundamental Catholic principles.

Mr. Bridges's difficulty in appreciating the importance and necessity of principles as guides in our actions is understandable in one who, perhaps, is immersed in an active life and has not sufficient time to devote to the study of philosophy and theology. Perhaps the point can be made clear by considering the differences in action and outlook between Catholics and materialists. The Catholic bases his action, his morals, on fundamental dogmas of reason and revelation. The materialist has no rational basis for following a moral code because he does not believe in the existence of God or the immortality of the human soul. Dogmas are important; we cannot overlook them in any of our actions.

Mr. Bridges deserts his own position when he appeals to the social encyclicals of Popes Leo XIII and Pius XI. Surely these Popes lay down principles for us to follow. We are commanded to take direct and immediate action to improve economic conditions, but there is no mention in the encyclicals of the doctrine of expediency. We are to proceed along definite lines to the attainment of our ends. And these are not the only pronouncements issued by the Popes. One might recommend for further reading the "Mirae Caritatis" of Leo XIII and the "Quas Primas" of Pius XI; and for further consideration one might recommend those parts of the "Quadragesimo Anno" that deal with the supernatural viewpoint.

The position of the Catholic theologian in regard to social science is similar to that of the Catholic philosopher in relation to natural science. While the philosopher, qua philosopher, cannot dictate to the physicist or biologist within his field, yet the philosopher has the duty of laying down inviolable principles to guide the work of scientists. Likewise, while it is not the place of any theologian, qua theologian, to dictate to Mr. Bridges each act he must perform in establishing or operating a cooperative, yet it is the duty of the theologian to point out to him the direction his actions should take and the principles that must guide any Catholic throughout his life. The principles that I have used have application in all movements that are deserving of Catholic support. I chose to apply them to the Cooperative Movement because of a particular interest in the movement and because it offers so apt an illustration of Catholic principles.

It is not psychologically false, as Mr. Bridges states, to preach theology while men are starving. It is necessary to preach theology at all times, and especially when men are starving, in order to prevent more starvation and in order to prevent men from resorting to the dangerous doctrine of expediency. The oft-quoted social encyclicals, I believe, contain a fair amount of theology. If "theologians threw principles into the air for centuries, the while things went from bad to worse," blame can hardly be placed upon the principles; it should be placed upon those

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who left the principles in the air and failed to apply them to life.

I quite agree that "it is a distortion of the truth to intimate that our Catholic leaders are getting nowhere, because they don't subscribe to the *Orate Fratres*." (Mr. Bridges, by the way, should be reminded that I made no mention of *Orate Fratres* in my article.) However, I think it is true that those Catholic leaders who put into practise the supernatural principles upheld by liturgical writers will be better Catholics because of this influence and will accomplish more in the attainment of Christian ideals than those men who neglect the supernatural aspect of social reconstruction. I laid particular stress upon the importance of the Liturgical Movement because the liturgy is the "indispensable source" of Christian spirituality. It is the traditional method used by the Church to inculcate in her members the principles and motives necessary for the daily practise of Christian life. The liturgist's suggestions are not impractical, they do not come from the "haze of medievalism" (these principles existed long before the Middle Ages), but they do come from a realization of the fact that the fundamental cure for the evils of our civilization and any civilization is to be found in the supernatural principles of Christianity.

BERNARD M. FLYNN.

GARGOYLES AND SUCH

New York, N. Y.

TO the Editor: I am grateful to the editorial writer who devoted a half column in the September 3, 1937, issue of THE COMMONWEAL to a consideration of certain aspects of my lecture to the summer session students of Columbia University on August 15. I would like to record here the fact that this lecture was sponsored by the Reverend George Ford, pastor of the Church of Corpus Christi, near Columbia University, and student counselor to the Catholic students at the university. But I would have been more grateful if the writer of this editorial had taken the trouble to check on the story published in the *Herald Tribune* of August 16, on which he obviously based his editorial comments. The remarks quoted in the newspaper article were only a very small part of my lecture and when isolated from the complete text they may lead readers of THE COMMONWEAL and those who have noticed the *Herald Tribune* story to think of me as a liturgical grouch. And to label me as a "valiant reformer" is indeed to damn me with faint praise.

In poking fun at "candle-bearing angels," "pseudo-marble altars," "non-buttressing buttresses" and the like, I did not mean to imply that older generations were guilty of all the sins of the calendar whereas we moderns are blameless. Twenty years ago I daresay that we were all guilty of a good deal of bad taste particularly in the decoration of our churches. I am speaking of today. The writer of the editorial must also think me very naive if he believes that I see "little to be admired in the old order of things." I am quite well aware that "generations who have gone before us" were filled with "religious zeal," but that is not the question at issue in this instance.

When I inveigh against the church goods horrors which fill so many of our churches I am not merely thinking of these things as bad art but also as waste of money and effort and an indication of indifference and ignorance. In many cases the purchase of horrible looking altars which violate every requirement, of badly modeled statues with their execrable colors, of vigil lights of all sorts, etc., is not due to the desire of some sincerely pious soul but rather to the machinations of a honey-tongued salesman merely interested in selling an "item" or to the indifference of an architect or decorator who gives "the people what they want."

When I poke fun at fake construction and fake material I am not only thinking of architectural integrity and honesty but I am thinking of the pennies of the people wasted on the use of such makeshifts. I daresay there are many pastors in the majority of dioceses in this country who will have to pay—and pay heavily—to alter things in their churches which should never have been built. Up to the present time everyone was to blame for this state of affairs—the pastor, the architect, the decorator, the layman. But why continue in the same manner? If there are some who may object that, after all, art is a matter of taste, let them then consider the question from the point of view of their pocketbook. I am surely not divulging state secrets when I say that many parishes are burdened with debts in which the interest eats up a major portion of the parish's annual income and in many instances, these debts are the result of unintelligent management and the desire for grandeur out of all proportion to resources. All this has nothing to do with anyone's "religious zeal." It is merely a matter of common horse sense!

At any rate, should THE COMMONWEAL honor me again with an editorial notice I would ask the editor to please check up with me before branding me as a "reformer" of any kind. Nor should it be assumed that "gaudy, pseudo Romanesque and Gothic churches" can be an aid to "religious zeal." The contrary is very often the case.

MAURICE LAVANOUX.

Bloomfield Hills, Mich.

TO the Editor: On reading your editorial, "Gargoyles and Such," I must express the opinion that had former generations in this country been accustomed to churches that were liturgically correct greater good would have been accomplished and an even greater zeal would have prevailed.

For what does the term "liturgically correct" mean? In its application to church architecture and furnishing it simply means that the mind of the Church is expressed more fully and with force and directness. These qualities are conspicuous only by their absence where liturgical directions are disregarded in favor of gaudy "soda fountain" altars and other debased forms of church furnishings.

When a movement toward true Catholic art is under way it seems wrong to detract from it even a little by such sentimental reminders of the atrocities of the past which, it must be remembered, have worked harm as well as good.

WALTER KNIGHT STURGES.

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Seven Days' Survey

The Church.—The Sulpician Seminary at Washington will become the Catholic University Seminary for the training of diocesan priests. Sulpicians and other professors at the seminary will be on the faculty of the Catholic University. * * * Addressing the Jesuit seminarians at St. Louis University, Reverend Peter J. Sontag, S.J., of Patna Indian Mission said that the Untouchables or Depressed Classes provide a most fertile field for conversions. "For the first time in history mass conversions to Catholicism took place this past year in northern India. . . . Father Westropp and I baptized 3,000 of the leather workers. Hundreds of thousands could have been baptized if our missionaries were allowed nowadays to work in the manner of Saint Francis Xavier. Now the Church is very strict; Canon Law says what the missionary may and may not do." * * * Christians number only 107,000 or less than 10 percent of the persons living in Palestine; 400 Franciscans are working in the Holy Land mission field, which comprises Judea, Galilee, Syria, Egypt, the Island of Cyprus, Trans-Jordan and Turkey. More than 1,000 loaves of bread are distributed to the needy daily at the Franciscan Monastery of the Holy Saviour at Jerusalem. * * * Georgetown University has established a Brain Institute, the faculties of which are at the disposal of scholars, experimenters and practitioners. The institute will be devoted to the study of the brains of vertebrate animals from reptiles and fishes to the great apes, the development of the human brain from the earliest embryonic stages and neuropathology, the study of human brain diseases together with surgical and medicinal remedies. * * * The mission icebreaker, St. Thérèse, was the first boat to sail through the Frozen Strait on the Arctic Circle and back the same season due to the guidance of Reverend Paul Schulte, O.M.I., the "flying priest," who directed the vessel to stretches of open water.

The Nation.—The American Legion convention attempted to work out a program for keeping the United States out of another war. The non-partizan character of the organization was strained by groups trying to include in the traditional resolutions supporting the American system a condemnation of various elements of the New Deal. The parade of legionnaires broke all records for New York City and for the nation. For more than eighteen hours the colorful procession streamed up Fifth Avenue past the reviewing stand and between rows of between 2,000,000 and 3,000,000 spectators. * * * The National Youth Administration announced that its assistance to students for this school year is to be cut one-third. It will not go over $20,000,000, and the number of students given employment will not exceed 220,000. Last year $28,000,000 was allotted and employment given to 310,000. * * * *Dun's Review* shows that 49 percent reporting corporations increased their expenses this year specifically "to lighten the burden of the undistributed-profits tax." These steps were "taken inversely to size, the respective ratios for small, medium and large being 55, 52 and 41 percent." Added expenses went into bonuses for officers and employees, salaries, advertising, maintenance, obsolescence, research and others. At the same time it was reported that factory building has been proceeding this year at a faster pace than at any time since 1929. * * * The New York City primaries brought victory in the Republican party to Mayor La Guardia, and in the Democratic, to Jeremiah T. Mahoney. The anti-New Deal Senator Copeland—Tammany's entry on both ballots—was thoroughly defeated in both efforts.

The Wide World.—British, French and Italian naval experts agreed to a conference in Paris to consider alterations to be made in the Nyon agreement for patrolling the Mediterranean in order to permit Italy's adherence. * * * Fierce fighting was reported on the Cordoba front. Nationalist troops cut off the remaining Asturian defenses in the Europa mountains from Gijon, last important Loyalist-held Biscayan port. The Loyalist government began negotiations in the United States to settle approximately $30,000,000 worth of private debts contracted before the civil war and to meet damage claims arising from the war. * * * The French franc fell to a new eleven-year low level of 145.625 for sterling and 29.375 to the dollar. The government made no effort to check the rate of decline, preferring to let the franc find its own level. * * * The Vatican protested the attacks on Catholicism by German newspapers. Chancellor Hitler attended the combined German Army, Navy and Air Force maneuvers in Mecklenburg and Pomerania. Plans have been completed for the visit of Premier Mussolini of Italy. * * * Delegates from cooperatives in every section of the world met in Paris for the Fifteenth Triennial Congress of the International Cooperative Alliance. They reaffirmed their belief in democracy and peace and set up an International Federation of Cooperative Youth which will train future leaders for the movement. * * * Soviet Russia executed twenty-six more persons.

* * * *

Japan Gains.—On September 20, Vice Admiral Kiyoshi Hasegawa, Commander of the Japanese Third Fleet, warned foreign diplomatic representatives at Nanking, seat of Chiang Kai-shek's Central Government, that all foreigners should leave the Chinese capital by noon of the following day, since "the base for China's military opposition against Japan" would be subjected to severe aerial bombardment. The United States and Great Britain protested vigorously, sending separate though somewhat similar notes against the horrors of mass bombing. The United States was the first to withdraw its representatives to gunboats on the Yangtse River. The long-feared raid held off until September 22, when planes rained

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incendiary and high explosive bombs on the terror-stricken people until driven off by a strong Chinese anti-aircraft barrage and defending planes. Most of the 200 killed were aged or infirm or otherwise unable to flee to shelters or the surrounding countryside. Japanese bombers also killed 300 in the southern metropolis of Canton. At Shanghai, where their best troops are still concentrated, Chinese defense lines seemed to be holding, but in the North they were still being forced back. Japanese troops reached a point two miles from the strong North China concrete fortification line where the decisive battle of the undeclared war now appears imminent. Japan's blockade was expected to insure the collapse of the defenders.

Sky Island.—Seven thousand feet above the floor of the spectacular Grand Canyon in Arizona and 1,200 feet above the rim of the canyon, lies a 300-acre wooded plateau believed to have been separated from any adjoining land since the Ice Age, 12,000 to 35,000 years ago. A scientific expedition has set out to explore its summit, a challenge to any mountain climber for the long ascent includes the scaling of a 350-foot perpendicular sandstone wall. Food, milk, water and other supplies were dropped near camp by the expedition's supply plane, since so hazardous a climb would be impossible with full equipment. The ascent apparently whetted the party's appetite for further conquests since they have set the exploration of the similar but even more arduous "Wotan's Throne" as their next objective. Clouds of giant mosquitoes which warned but did not bite and ants that insisted on crawling in and out of the party's sleeping bags called for some minor heroics. To date, some tiny leaf-eared mice seem to be the chief discovery, for if it is found that they closely resemble the mice on the canyon rim, the isolation theory would seem to be disproved. Other specimens so far noted are chipmunks, squirrels, rabbits and signs of deer and coyotes. There are also considerable evidences of human habitation or exploration including arrowheads and arrow chippings, and skinning knives and scrapers made of stone.

Peace Broadcast.—Representatives of eight nations participated in an international radio broadcast, September 20, under the sponsorship of the National Peace Conference, composed of forty organizations with a combined membership of 60,000,000 persons. Meetings were organized in more than 500 cities and towns throughout the United States to listen to the broadcast. Secretary of State Hull, the first speaker, asserted that the forces demanding peace had grown tremendously in recent decades, but that they now faced a testing time. A policy of complete isolation, he pointed out, would be as ineffective in its ultimate results as the opposite extreme of constant intervention in the affairs of other nations. Anthony Eden, British Foreign Secretary, expressed the confidence that an agreement between Great Britain and the United States for the reduction of customs duties on a most-favored-nation basis "would surely redound not only to our own advantage but to that of the whole world." Prime Minister William L. Mackenzie King asserted the interest of Canada in the expansion of international trade as a contributory measure to prosperity. He said Canada employed no quotas, exchange restrictions or embargoes except on the arms traffic and for controlling disease. Premier Camille Chautemps of France, President Alfonso Lopez of Colombia, Premier Paul van Zeeland of Belgium and Premier Milan Hodza of Czechoslovakia were also heard, while a statement was read in behalf of Chancellor Kurt Schuschnigg of Austria.

Industry and Unemployment.—George H. Davis, president of the Chamber of Commerce of the United States, expressed the opinion that the solution of the present unemployment problem does not lie in the absorption of the unemployed by industry for the reason that at least half of those now carried on unemployment or relief rolls would not be employed, assuming jobs were available, because they are unemployable. He denied that such remedies as the thirty-hour week and other industrial control measures would be effective. Basing his opinion on a survey made of a typical city, Mr. Davis declared: "If you take the popular figure of 5,000,000 as the unemployment figure in the United States today, then this study would indicate that of that number only between 2,000,000 and 3,000,000 are employable. Industry cannot be asked to absorb the rest and its responsibility for them is charitable, just as is the responsibility of the rest of the community." Tabulations showed that of 100 typical relief cases, only 44 percent ever had been employed in private business. Only 56 percent were working at all in 1928 and 1929, and half of those not working were women having no training in any gainful occupation. Seventeen percent were seventy years of age or over. Mr. Davis did not claim that the survey accurately reflected the national unemployment situation. He argued, however, that the government could not hope intelligently to propose a remedy and business could not comply with demands that it take up the slack until it was determined with a fair degree of accuracy just how many employables were out of work.

Vacation University.—In the picturesque fortress-city of Salzburg, Austria, the annual summer Hochschulwochen have been drawing an increasing number of European savants and students. More than 500 visitors, including 200 college students, attended this year. Father Murray, S.J., delivered what might be considered a keynote address when he spoke on "The Ideal University as Cardinal Newman Saw It." Professor Michael Pflieger of the University of Vienna declared that neither Dilthey, Eduard Spranger, Kerschensteiner or any of the great representatives of educational science today were atheists; in fact each of the authorities he mentioned had declared that religion in some form was a perrequisite to true learning. Dr. Albert Niedermeyer, medical adviser to the Vienna municipality, declared that "nothing can be right in hygienics which is morally wrong" and that "there is not the slightest reason in the face of modern medical science for destroying the germs of human life. . . . Even in the worst complications" means at the dis-

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posal of a competent physician "are not any more dangerous than employing craniotomy." In his talk on eugenics and heredity Professor Somogyi-Szeged of the University of Budapest declared that "extraordinary individuals, the so-called geniuses, can be expected only where two different and valuable legacies on both sides are intermingled. Thus most geniuses hail from countries where gifted nations mingle." Lectures were also delivered by noted Benedictine scientists, together with professors from the Universities of Vienna and Budapest and Dr. Karl Rahmer, S.J., of the University of Innsbruck. Subjects dealt with included philosophy, theology, education, juridical life and social order.

Chemists held a well-publicized convention in Rochester, N. Y., early in September. The uninstructed public took most interest in a few subjects of apparently dramatic import. The society's annual award went to Dr. E. Bright Wilson for his work in measuring the effect of a beam of light on molecular action. He is apparently leading a way to find out by means of a machine and mathematical formulae the results of experiments before they are performed. "Heavy water" was featured at the meeting. Dr. Harold C. Urey, 1934 winner of the Nobel prize, announced a process for producing the heavy isotope of nitrogen in quantities sufficient for physiological research experiments. This deuterium, or heavy water, can be entered into the body through impregnated foods as a tagged atom which can be followed unmistakably in its course through the body. "Foods and other substances can thus be followed into the blood stream and body disposal processes traced with an accuracy never before possible." Experimenters told that gasoline can now be derived from coal in quantity: 85 percent of a ton of coal being turned into crude oils. These oils have most of the possibilities of crude petroleum oil, and the gasoline obtained by cracking is even superior. At the same time, petroleum chemists announced that they can get plastics for building materials, fats for foods, TNT for war explosives and all sorts of dyes from ordinary oil. Crude oil has the immense possibilities found in coal tar. Dr. R. R. Renshaw read a paper about acetyl choline, a chemical which affects the muscles and nerves in an extraordinary way, the tiniest bit of it lowering the blood pressure immensely. One grain of it could thus affect 1,000,000 men, or, if it were applied carefully, kill 1,690,000,000 rats. Its military possibilities were noted, the clever discharge of a small bit of it making whole armies faint for whatever time the chemist desired.

Spain.—Four events of unusual significance bear directly on the Spanish crisis. His Eminence Pedro Cardinal Segura y Saenz was named by the Holy See Archbishop of Seville. Since his resignation in 1931 as Archbishop of Toledo and Primate of Spain, Cardinal Segura has resided principally in Italy. The Vatican sent instructions that Catholic services, recently resumed in Valencia, must cease, unless conducted in the traditional ritual by a duly authorized priest. The services, permitted only in private buildings, were alleged to be irregular, some being conducted by priests who had been disavowed by their bishops and had espoused the Loyalist cause. The instructions told Spanish prelates that "the Catholic Church in Spain today is honored and defended only by the government of Francisco Franco." By a vote of 24 to 23, the League of Nations Assembly in Geneva refused to reelect the Loyalist government to the Council. This action was regarded in diplomatic circles as a severe blow and is almost certain to result in a great loss of prestige. Finally, Britain and France announced their withdrawal from the international naval patrol around Spain, asserting that they needed their ships for the anti-submarine patrol in the Mediterranean.

Labor.—In a radio broadcast, President Green of the A.F. of L. scored the C.I.O. for "brazenly demanding favors from the government in reward for a large campaign contribution last fall." He asked, "Must not that be branded as the essence of Grundyism?" He concluded the speech by saying, "In my judgment, it [the A.F. of L.] will refrain from having anything to do with the formation of an independent political labor party.'" * * * Speaking before the plasterers and cement finishers, Mr. Green emphasized more clearly than ever before one of the big dividing lines between the two factions of labor when he asked another question: "Have we reached the time when the unskilled shall determine what shall be paid to the skilled?" * * * The United Automobile Workers of America in a letter offered General Motors unhindered right to fire employees involved in unauthorized strikes and to cancel its contract with the workers if the union did not do its share in disciplining the ranks. It seemed probable that in the new union-General Motors contract an impartial board would be set up to determine responsibility for any possible stoppages. * * * The National Labor Relations Board is given by law the right to determine the units of representation appropriate in all instances where employees vote to select their representatives for collective bargaining, "the employer unit, craft unit, plant unit or subdivision thereof." Out of 38 decisions, there have been 13 for craft units and 25 for wider units. The C.I.O. usually asks for all production and maintenance employees together except clerical and supervisory forces, and the 25 decisions, although not always granting the whole thing, are considered favorable to C.I.O. The A.F. of L. protests this "partiality" and wants the law to read that a majority in any craft can decide for itself, without reference to the wider groups.

Non-Catholic Religious Activities.—Dr. Ewart Edmund Turner, former pastor of the American Church in Berlin, has just returned from a tour of the Third Reich. There he interviewed numerous Protestant, Catholic and Jewish leaders. Returning from Germany, he now brings us the news that the Evangelical Church of Germany is planning to call a National Confessional Synod to clarify the issues between Church and State. The fact that a Lutheran bishop proposed this meeting, although the Lutherans are traditionally opposed to synods as savoring too much of Calvinism, points to a renewed unity within

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German Protestantism. The purpose of this meeting will be to define Christian faith, the terms on which they can remain loyal to a State, to make a final appeal to the Third Reich to relinquish its guardianship of German youth, and to issue a solemn warning against interfering with church doctrine and organization. * * * A simultaneous eight-day preaching mission in Protestant churches during the month of November will be a feature of the National Preaching Mission this fall, it was announced by Dr. Jesse M. Bader, secretary of the Department of Evangelism, Federal Council of Churches. The Preaching Mission opens October 21 at Portland, Me., and will close December 5 at Jacksonville, Fla. Foreign preachers who will take part include Miss Muriel Lester of London, Dr. Adolf Heller of Geneva, Bishop Axariah of India and the Reverend T. Z. Koo of Shanghai, China.

Little Wagner Acts.—At a recent meeting of the International Association of Government Labor Officials, Monsignor Francis J. Haas, former rector of St. Francis's Seminary in Wisconsin and now Dean of the School of Social Science at the Catholic University of America and since its inception one of the three members of the Wisconsin Labor Relations Board, read a paper on the functioning of the "little Wagner laws" which have been passed in five states. The Wisconsin board, since being set up in April, has acted in a mediation capacity in 81 strikes, involving between 16,000 and 17,000 employees, and has successfully adjusted 75 of them to date. These five state labor laws follow the federal precedent in trying to further public policy by permitting workers to organize for the purpose of collective bargaining in such a manner as they chose, free from employer influence, interference or coercion. "The outlawry of these practises is assumed to be necessary in order roughly to equate the bargaining position of employer and employee." The Wisconsin law has stringent provisions banning company unions. "From the standpoint of industrial peace, the legislative intent of the Act against company unions is amply justified by the figures compiled by the Bureau of Labor Statistics, which show that almost half, or much more than any other one cause, of all labor disputes recorded in 1935-1936 were due to the issues of self-organization and union recognition not infrequently complicated by the existence of a company dominated union." The Wisconsin set-up establishes specific methods of advancing arbitration and conciliation through an annually appointed Employers' Committee and an Employees' Committee, and through the power of the Board to appoint conciliators, and to act as, or to appoint, arbitrators whenever the parties agree to submit the whole or any part of a dispute to arbitration. "Thus, while the federal law is framed on the assumption that the National Board shall be almost entirely a law enforcement agency, the Wisconsin Act expressly places at least three distinct functions upon its board: (1) proceeding against violators, (2) conciliation, (3) voluntary arbitration."

Family Dwellings.—The National Bureau of Economic Research points out that the peak of the building boom was in 1925 and it touched bottom in 1934. The gain in 1935 was over 100 percent, and 1936 was again 100 percent better than 1935. Last month there was a decline in permits granted and contracts let compared to last year, the fall in residential construction being 23 percent, in spite of the fact that private residential construction went ahead 6 percent. The Bureau of Labor Statistics reports that there were 118,594 dwelling units provided in the entire urban area of the United States during the first half of 1937. "This is an increase of more than 33,000 units or 39 percent as compared with the corresponding period of 1936." It was an increase of 4,935 units over the second half of 1936. "The Bureau's figures show that cities of all sizes registered gains in the number of family dwelling units provided. The rate of increase, however, was somewhat greater in cities having a population of less than 25,000 than in the larger cities. . . . There is considerable difference in the type of housing provided in the different geographic divisions. In the New England States, more than 86 percent of all dwelling units provided were in one-family dwellings. In contrast, in the Middle Atlantic States nearly 56 percent of the family dwelling units provided were in apartment houses." Secretary Ickes started the work of administering the Wagner-Steagall Housing Act by calling to Washington all government housing officers and experts. He warned states and cities to set up housing authorities so that they may benefit by the program. Only fifty cities and thirty states have so far passed local laws to enable the progress of the work.

Catholicism in Denmark.—An examination of the writings of recent Danish intellectual leaders gives striking indication that not only are the ancient prejudices against the Catholic Church, held so steadfastly in Denmark for centuries, now on the wane, but that there is a growing appreciation of and admiration for the Church and her work. Denmark's noted convert, J. Jorgensen, whose books have been translated into many languages, has had a deep influence on thought in northern Europe and has succeeded in dissipating many old prejudices against Catholicism. Knud Muller, who died recently, was widely known as author, minister and pastor. All who knew him felt that he was very near the Catholic Church. Kaj Munk, Denmark's youth movement leader, also a Protestant minister, author of many plays and poems, recently gave his views on the Church in an article published in the *Jutlandsche Post*. He declared his great respect for the mind of the Church, and raised the question what the nation would be like if it were Catholic. Helge Rode, the lyric poet, also wrote controversial pamphlets in an effort to free his people from the spirit of materialism and Darwinism propagated by George Brandes. Rode dreamed of a united and renovated Church which would be able to deal decisively with the modern social order—after the manner of the Popes in the Middle Ages. Such a united Church, he felt, could remove many anxieties. Although he never entered the Catholic Church, as did his friend and collaborator, Jorgensen, he certainly died on her threshold.

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The Play

By GRENVILLE VERNON

King Richard II Again

PRIOR to his transcontinental tour Maurice Evans is once more playing Richard II in New York before large and delighted audiences. Mr. Evans's Richard was last year the sensation of the theatrical season, and there never has been much doubt that the country at large will echo New York's enthusiasm. This belief is strengthened by the performance Mr. Evans is giving on his return from England. The impersonation is of course the same, but he has added little details both in business and reading that have accentuated and deepened his effects. What is most remarkable in Mr. Evans's Richard is its variety, not only in its depiction of the growth of the man's own soul, but in the suggestion in the early scenes of his instability. In reading these scenes it is almost impossible to visualize the King's quick changes of mood as made believable to an audience. And yet so exquisitely does Mr. Evans assist the lines by his actions and his facial expressions that these changes seem not only believable, but inevitable.

One charge has been made against Mr. Maurice Evans's performance by upholders of the belief that Shakespeare can be acted in the modern manner, realistically; these assert that he rants. Now it is certain that Mr. Evans does not play solely to the first ten rows of the orchestra. He does not consider such a play as "Richard II" as intimate drama, but as full throated and full blooded as was the action it depicts. He justly feels that the chronicle play is utterly unsuited to the treatment called for by, say, "Hedda Gabler" or "Candida."

Shakespeare lived in a more spacious age and wrote for that age. He wrote moreover for the platform stage, and a platform stage requires a platform manner. It is true that we have confined his dramas within a proscenium, and have added elaborate scenery, but we have not changed the lines themselves nor the spirit which animates them. These lines must be given as they were written if the spirit which informs them is to be liberated. And this liberation is precisely what Mr. Evans accomplishes. No. He is not a "modern" Richard. If he had been the play wouldn't have run two weeks.

What is equally important, Margaret Webster has given a direction to the play consonant with Mr. Evans's acting. The action has pace, gusto, vibrancy, color. It is never restricted in movement or cluttered up with unimportant detail. In short, it has freedom, a freedom such as is rarely seen in the modern theatre.

There are two important replacements in the cast presenting "Richard II." Bolingbroke is now played by Frederic Worlock and John of Gaunt by Lee Baker. Mr. Worlock is a picturesque figure and gives an earnest impersonation. He has distinction and reads his lines well. He lacks, however, the masculine dominance and power of Ian Keith, an impersonation which last year was a close second to that of Mr. Evans's himself. Lee Baker is not happy in a part made memorable by Augustin Duncan. Mr. Baker does not give the impression of age or of dignity, and reads his great monologue trickily and sentimentally. Moreover, he is at times unintelligible. Perhaps with greater familiarity he will, however, improve.

Lionel Hogarth is again the Duke of York, and again gives an amusing performance of senile impotence. Mr. Hogarth may make the part low comedy, but perhaps after all that was what Shakespeare intended it to be. "King Richard II" is surely a play which needs comic relief. Excellent enactments of Bushy, Green and Bagot are given by John Kennedy, Sydney Smith and Everitt Ripley, while A. G. Andrews's Gardiner is most human. A special word of praise should be given to Wesley Addy for his splendid reading of the few lines alloted to the Earl of Salisbury. Charles Dalton was again a forthright Northumberland.

In a few weeks "King Richard II" starts on its tour of the country which will take it as far as the Pacific Coast. In the spring Mr. Evans has announced that he is giving a repertory season in San Francisco in preparation of the repertory theatre which he is to inaugurate in New York. If the New York theatre fulfils the promise of his "Richard" the season of 1938-1939 is going to be an exciting one indeed. It is understood that Mr. Evans intends to appear as Falstaff in "Henry IV," as Mercutio in "Romeo and Juliet," in "Hamlet,"' and perhaps in "Coriolanus," and there is a suggestion that he may also give one of Shakespeare's comedies.

With the prestige he has already won there is no reason why such a season should not be exceedingly profitable, and why it should not become a permanent institution, with other actors and actresses appearing from time to time as guest stars. Let us hope that Mr. Evans sticks to his present intention. If he does it will mean much for the American theatre. (At the St. James Theatre.)

The Show Is On

THE MESSRS. SHUBERT have revived with a new cast of principals Vincente Minelli's successful musicale of last season. In place of Beatrice Lillie there is Rose King, who does her best to copy Miss Lillie's excruciatingly funny performance. On the whole Miss King does very well indeed, though she lacks the chic quality of the original. Willie Howard is even funnier than was Bert Lahr, his burlesque of the French professor being one of the most exhilarating things the Winter Garden has seen. Other newcomers are Chic York, Terry Lawlor, Charles Bowers, John McCauley, Marcelle Swanson and Roy Cropper. The musicale remains one of the best of the recent offerings at the Winter Garden. At times its taste is questionable, but other sketches are funny, the dancing excellent, and the girls pretty. The skit on John Gielgud's Hamlet, that is, the first part, might be omitted, as it is now rather dated. The second part, however, where Miss King gets into the audience and breaks up the show, is as amusing as ever. (At the Winter Garden.)

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Books

Nobs and Snobs

The Saga of American Society. A Record of Social Aspiration, 1607-1937, by Dixon Wecter. New York: Charles Scribner's Sons. $4.00.

ALTHOUGH there is a mordant interest in reading about one's contemporaries, the 500 lively pages of Mr. Wecter's social saga are ultimately depressing, as the story of American society after the eighteenth century seems mostly a comparison of bad manners. Silliness, when it assumes sufficient proportions to merit serious study, grows sodden. Mr. Wecter is less concerned with our happier social periods than society under such headings as "In Quest of Coronets," "The Society Page," "Society in Retreat" (after 1812), "The Golden Book" (of ranking millionaires) and "The Blue Book," which includes Mrs. John Jay's visiting list of 1937, Ward McAlister's notorious list of the Four Hundred in 1892 and traces the history of the Social Register and the rise of Miss Juliana Cutting as the professional arbiter of New York's invitations, as the principal game of society has always been whom to leave out.

In Charleston, however, reversing the usual process, cards to the St. Cecelia Ball are sent regularly to some inmates of the Poor Farm and not to visiting bankers at Yeamans Hall. It is also to South Carolina that Mr. Wecter grants ancestral preeminence, though he does admit the right of certain families of Massachusetts and Virginia to coats of arm and draws a fine distinction between nobs (with a pedigree) and swells.

His humor is always shrewd but develops acidity in his sketches of family swells: Astors, Potter Palmers, Vanderbilts, Belmonts, etc. Rockefellers, Fricks, Carnegies, etc., are discarded as socially non-existent, while as for the nobs: Brevoorts and Goelets are checked off as iron mongers; Byrd, a goldsmith; Biddle, a shoemaker; Livingston, "the son of a poor parson"; Van Rensselaer, rich "but despised by the aristocracy" (of Holland). But an obvious mistake is made in saying Yonkers was named after the ship chandler, Philipse, as the name derived from the Jonkheer Van Der Donck, a more cultivated young Dutchman than Mr. Wecter suggests was ever found in Nieuw Amsterdam. There is but one gracious anecdote, and that of a nob, Martha Washington, who, to spare her hostess's blushes at a party, gave a Spartan example of good breeding in eating up all her syllabub although the cream had soured.

But the ruthlessness with which the swells made their fortunes in the eighties and nineties inspired ruthlessness in the social game which was only equaled by the extravagances suggested by a hanger-on like Harry Lehr, whose wasteful follies no doubt helped create the "soak the rich" taxes for the present generation.

Mr. Wecter's conclusion is that American society has contributed practically nothing to politics, art or literature while "to the wisdom, goodness and piety of mankind it has afforded at best an erratic and whimsical support." Yet it is interesting to note that nobs like the Adams, Byrds, Jays and Lowells are still contributing to the national life and now that the Astors are developing a social conscience, will a few of the swells amount to something in 2237? Mr. Wecter's book is not calculated to spare feelings but it is calculated to be a good seller.

EUPHEMIA VAN RENSSELAER WYATT.

Frustration

Jonathan Swift, by Bertram Newman. Boston: Houghton Mifflin Company. $3.50.

MR. NEWMAN disarms the critic at the outset by remarking that his book makes no claim to scholarship and contains no original contribution to Swiftian knowledge. The latter part of this statement is true. The book is a careful and conscientious summary of the facts of Swift's public career, together with a conservative account of his private affairs, based on the "Journal to Stella" and numerous contemporary statements by the men and women of Swift's circle, and an ardent appreciation of the Dean's literary, ethic and moral qualities. Though there is a nod or two in the direction of Freud, there is no attempt to pierce the mystery of the Dean's twisted personality exclusively with the technique of Vienna and for this, if for nothing else (the temptation being great), the author deserves praise. Unfortunately, Mr. Newman's style of writing is quite involved and adjectival; this derogates from his work and stands out the more in comparison with the quoted specimens of his subject.

In the matter of Swift's relations with Stella and Vanessa, the reviewer is inclined to agree with Mr. Newman as against some of the more alarmist Swiftian biographers. But in analyzing the primary cause for the frustration of this undoubtedly great intellect, it would seem that there is a simpler explanation than that given by Mr. Newman. Swift was low-born in an age of aristocrats, he was poor while other men, his associates, were rich. Conscious as he was of his own merits, he was impelled to rise and was obliged by reason of the times to adopt a most uncongenial profession. He attempted to reconcile an essentially sceptic mind with the profession of a clergyman of the Church of England and he was too honest ever to convince himself that he was other than a humbug. On the other hand, he was aware that he had a duty to sustain while in this character, and his whole life was spent in apprehension of scandalizing the faith of those with whom he came in contact. Add to these concerns his failure as a poet and his thwarted ambition to shine in high political place and you have a satisfactory enough explanation of his bitter, almost pathological resentment against a race of beings that had offended his morbid sensibility and his feeling of election.

Swift had a consuming urge to form men in his own somewhat Puritan image. Unsuccessful in this, his species appeared to him as he drew them in that book which, as a final irony, is now placed in the hands of children as an amusing fairy tale, the immortal "Gulliver's Travels."

J. G. E. HOPKINS.

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Castle Builder and Casanova

Aaron Burr: A Biography, by Nathan Schachner. New York: Frederick A. Stokes Company. $3.50.

THIS challenging book—scintillating in style and scholarly in substance—definitely supersedes all earlier studies of the life of Aaron Burr (1756-1836). Utilizing an impressive amount of unpublished manuscript material gleaned from diverse collections in private possession and in seventeen different libraries, the author has thrown new and significant light upon a score of controversial phases and aspects of Burr's long and adventurous career. In this way, and by a candid reappraisal of previously available data, he has achieved a measurable and memorable rehabilitation of his subject's much aligned character as a politician and patriot. Nevertheless, in the present reviewer's opinion, he has failed in his ostensible aim—the thoroughgoing vindication of Burr's deeds and sympathetic extenuation of his misdeeds.

There is no question that Burr was talented. He was a brave and skilful army officer, expert in military intelligence and disciplinary organization, who might have risen much higher than his rank of lieutenant-colonel but for ill-health and Washington's mild resentment of his brashness and ingrained distrust of his character. He was a brilliant lawyer, preëminently versed in the technicalities of procedure, who contested Hamilton's supremacy at the New York Bar and won some of the most difficult cases, including his own momentous trial for treason. He was a dexterous politician who contributed decisively to the downfall of Hamiltonian Federalism, only to be enveloped and crushed by powerful enemies within his own Democratic-Republican party. He was a connoisseur and patron of art and literature. On these and other points Mr. Schachner's narrative is both colorful and convincing.

But the moral character of the man is another story. Space precludes any analysis of the author's detailed vindication of Burr's political integrity and patriotism. The reviewer confesses to surviving doubts about Burr's conduct during the presidential deadlock with Jefferson in 1800-1801. Nor is he ready to absolve Burr so completely from the imputation of unpatriotic motivation in his great conspiracy. Moreover, Burr's sordid preoccupation with amorous adventure will always remain the most telling indictment of his character. Mr. Schachner insists (page 117) that "there is absolutely no evidence" of marital infidelity on Burr's part during the lifetime of his first wife, Theodosia Bartow Prevost. Perhaps so, but it is equally undeniable that after her death in 1794 he became the American Casanova *par excellence*. Contemporaries considered the title *Vice* President singularly appropriate for him. The Private Journal which he kept during his European exile (1808-1812) for his adoring daughter's future delectation, contains innumerable, indeed almost daily, references to his exploits. Mr. Schachner tolerantly observes (page 458) that "ordinary moral criteria cannot be applied to such men." The reviewer prefers an older judgment to the effect that Burr's "sole claim to virtue lay in the fact that he himself never claimed it."

JAMES O. WETTEREAU.

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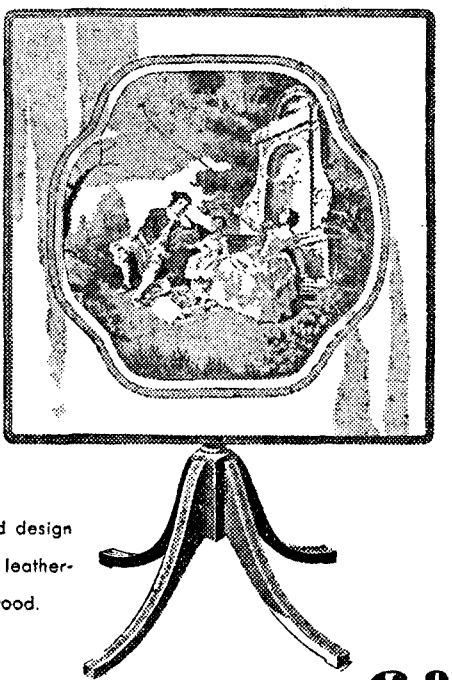

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Martyrdom

Spain: A Tragic Journey, by F. Theo Rogers. New York: The Macaulay Company. $2.50.

WITH Father Talbot's Preface, a Foreword by Sir Willmott Lewis, and an Introduction by Colonel Theodore Roosevelt, Mr. Rogers's book has a distinguished introduction. On a topic so controversial as Spain, perhaps this is well; although the writer himself, frequently quite unconsciously, makes such a splendid case for his own credibility and conscientiousness that the book definitely establishes its own authenticity.

This is an impressive book. Journalistic rather than literary—at times almost too hastily journalistic—the impressiveness lies not in style nor in careful technique, but in something greater than these where the discussion of a world-shaking disaster is involved. It is inherent in the tumultuous urge of a forthright, experienced witness, to shout those truths which have too long been crying to high Heaven to be told.

The book has a bias, but it is the bias of one who, knowing Spain, loving Spain, and fluently speaking its language, observed the Red and White forces in operation, and came away with the overwhelming conviction that the Loyalists have been fighting for no republic but for another Soviet, to be dominated by lawlessness, anarchy and barbarism. The contrasts between the aims and methods of the Franco forces, humanely attempting to establish order and stabilization, and those of the Madrid-Valencia "government," sponsoring terror, atrocities and anarchistic mob-rule, were all too vivid not to arouse indignant partizanship in a sane, fair mind.

Mr. Rogers is conscious that, in a sense, he is writing against the world. The cleverly managed Loyalist propaganda had gathered a long headway and was burning fiercely all over the globe before the first faint flame of truth began to signal from the shores of Spain. In the author's ardent hands, and in those of others who are now laying bare the facts for the world to see, the flame is fast becoming a luminous and unquenchable torch.

HELEN WALKER HOMAN.

Enchanting Personality

Labby: The Life and Character of Henry Labouchere, by Hesketh Pearson. New York: Harper and Brothers. $3.50.

TO FULLY appreciate this perfectly charming piece of writing, one must have known the London of Victorian days, of which Labby was undoubtedly one of the great attractions. He was an institution more than a man, and certainly more than a politician. Although all he did was to dabble in politics, he was above politics, first because he had a warm heart, and secondly because he had assigned himself the task of exposing all the shady sides of what we now call "society life." His wit, presence of mind and keen irony made him a dangerous adversary, and his articles and comments in his famous paper *Truth,* succeeded sometimes in preventing financial errors which would have made havoc of those who without Labby might have indulged in them.

His many and famous lawsuits are described by Mr. Pearson with a witty irony which would have amused and delighted Labby himself, especially the story of his squabbles with Mr. Levy-Lawson who was to rise afterward to fame as Lord Burnham and the owner of the London *Daily Telegraph.* They constitute an amazing incident in Labby's amazing life, and are among the best pages of an enchanting book. Every page is interesting and fascinating, and in spite of its light amusing tone, it contains many illuminating passages, such as those concerning Labby's existence in Paris during the siege of 1871 which throw singular light on French mentality. This however happened when Labby was still quite young and working his way up in journalism. Later on he became serious, but did not lose any of his wit and humor of style in his appreciations of a society he had closely studied, ever since London had welcomed him as one of its members.

For one who like myself has met and known Labby, this book evokes a host of memories. He was liked by all who knew him, and one can only be grateful to Mr. Pearson for having brought back to us this enchanting personality—who was Mr. Labouchere to Queen Victoria, but Labby to everyone else.

CATHERINE RADZIWILL.

Muddled Idyll

Down the Proud Stream, by Carl Fallas. New York: Longmans, Green and Company. $2.50.

THOUGH Mr. Fallas uses none of the technical tricks that make some modern novelists rather difficult to follow, but writes perfectly straightforwardly and in a style always simple and sometimes of considerable beauty, it is hard to make out what his book is all about. Rolf, a dreamy lad of eighteen from the north of England, goes to Barns Lea, which would seem to be a village in Devonshire, to recover his health by working for a market gardener named Nolan. As a planter of asparagus, or even as a beekeeper, everybody thinks him something of a joke but everybody likes him. Particularly the big-bosomed barmaids and the strapping farm girls regard him with affectionate amusement. With one of these, Christina Nolan, he has a mild love affair which consists of inconsequential kissing and talking. At the end of a year he goes home, and nothing whatever has happened.

There are a good many chapters about a community of monks—whether Catholic or Anglican it is impossible to say—and about a grave-digger who is trying to find hidden treasure. But these lead nowhere. All that one gets out of the book is a sense of the fragrance of the English countryside; and the milkmaids and barmaids talk in a strain of innocent rabelaisianism that is often amusing. The time (one gathers) is just after the Boer War, though even about that Mr. Fallas is not at all explicit. This is a pity, because one constantly is made to feel that if the author had provided himself with a firmer framework, he could have written a charming novel. What he has actually given us, however, is a muddled idyll.

JOHN KENNETH MERTON.

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Romance and Letters

Robert Browning and Julia Wedgwood: A Broken Friendship as Revealed by Their Letters; edited by Richard Curle. New York: Frederick A. Stokes Company. $3.00.

THE EXISTENCE of the Browning half of the correspondence presented here was unknown until 1935 and it was not until the following year that Miss Wedgwood's letters were discovered. In this way an episode in the poet's life, unguessed before, is now revealed and proves intensely interesting not only for the light it throws on Browning and Miss Wedgwood but for her criticisms of his greatest poem and his rejoinder.

Julia Wedgwood, novelist, great-granddaughter of Josiah Wedgwood, the potter, was thirty when she wrote her first letter to the poet (May, 1864) to thank him for his condolences on the death of her brother. Browning, three years a widower, a confirmed diner-out, his reputation mounting toward the heights to which "The Ring and the Book" was to lift it, was fifty-one.

Just when the two met is in doubt, but the attraction appears to have been mutual and immediate. The friendship moved forward aided by Browning's calls at the Wedgwood home and the frequent interchange of letters. Suddenly, after ten months, came Miss Wedgwood's declaration out of a clear sky that "it would be better that we did not meet again just now." Browning's reply expressed no surprise: "I thought from the beginning it was too good to last."

A two-year interval followed broken by Browning's note reminding Miss Wedgwood of his promise to show her "The Ring and the Book," projected before their break and now nearly done. Thus the second half of this correspondence was begun (October, 1868). It was less personal than the earlier half, concerning itself chiefly with Miss Wedgwood's criticisms of "The Ring and the Book" and with the poet's concessions and defenses, and coming to an end with Miss Wedgwood's note of July 12, 1870, in which she reiterated her earlier "demand" that Browning give the world in a great poem "an adequate translation" of what his wife was to him.

The question arises as to whether these two people were headed for a romantic affair. I cannot agree with Mr. Curle that Browning was the "more ardent." He was glad to have the friendship of an intelligent young woman and her adulation. Miss Wedgwood was introspective and was given to pondering overmuch on her stimulating relationship with the poet. What he did not like were certain strictures on "The Ring and the Book" made by her and the implication that unguarded remarks of his had led to the first break in their friendship. Against this he made a vigorous protest between the lines of which one senses his willingness to be done with this affair which had so curiously—and perhaps inevitably—belied its first promise. Miss Wedgwood had intellectual honesty and critical judgment; what she needed was something even more important, something which, for want of a better term, may be called tact.

JOSEPH J. REILLY.

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Next Week

STALIN'S PURGE, by Waldemar Gurian, distinguished author of "Bolshevism in Theory and Practice" and "The Future of Bolshevism," is a thoughtful and factual explanation of the Soviet dictator's elimination of rival Soviet leaders. It also explains why there is not more popular opposition to the executions which have so often appeared in the news columns of our daily papers of late. Dr. Gurian's article is invaluable for a better understanding of this important phase of the development of Soviet Russia today. . . . TEACHERS AND CREDIT UNIONS, by Austin J. App, is a startling disclosure of the terrific interest teachers have been induced to pay in order to secure badly needed loans. On the other hand Mr. Apps describes the growing movement which not only enables the teacher to secure credit at reasonable rates but encourages him "to sow credit union seeds in the hearts of his students" so that "credit unions may eventually, like shade trees, dot the land and smother the Church's ancient foe — the usurer." . . . OLD MASTERS IN A NEW SETTING, by Evelyn Miller Crowell, is a description of the newly found collection of forty-three old masters, which is on exhibition at the municipally owned Museum of Fine Arts at Dallas, Texas. Mrs. Crowell obligingly explains how this valuable collection happened to come to light after being neglected for so many years. . . . PAX ROMANA IN PARIS, by Francis Aylward of Liverpool, England, one of the founders of that international student movement, is a first-hand account of its congress this summer, the first to be attended by Pax Romana delegates from the United States. Catholic students from various parts of the world assembled at Paris for the organization's sixteenth annual meeting. Much of Dr. Aylward's article deals with the future of the movement in the United States.

Yearning

The Seven Who Fled, by Frederic Prokosch. New York: Harper and Brothers. $2.50.

HOW SYNTHETIC a creation this novel is must be decided by each reader. There are no objective means to determine the sincerity of a writer. Resemblances to De Quincey, Thornton Wilder and even James Hilton and Charles Morgan are undoubtedly there, but they seem to me superficial. It is a logical second novel after "The Asiatics" and seems a very personal development. The story is of seven Europeans suddenly dispersed from a town in the very center of Asia and the seven tales of where they go and, by recollections of their childhoods evoked in crises, where they came from. It is highly symbolic and told in beautiful prose style. The German engineer's is the most manufactured life, seeming to be built up too arbitrarily for purposes of the pattern, but the others carry conviction, although they are not naturalistic renderings.

Everybody is yearning for something. Like "The Asiatics," "The Seven Who Fled" seems to be an amorphous and almost squashy projection of the yearning of effete Westerners. The author has no clear diagnosis of this excruciating hunger, but he avoids the banalities of mechanistic pretenses. The egoism of all these seven is shattered and their personalities at the end opened to man or the world. Mr. Prokosch is not fastidious about how pride is broken, and many of the scenes and much of the atmosphere are amazingly degenerate. Disease, sensuality, starvation, cold and heat and dirt, all in the most terrific extreme, make parts of the book a strange and lurid literary nightmare. It is the Harper prize novel.

PHILIP BURNHAM.

Church Music

Church Music in History and Practice, by Winfred Douglas, Mus. Doc. New York: Charles Scribner's Sons. $3.00.

CANON DOUGLAS (of Denver Cathedral) has given us 272 pages of amazingly good information, well condensed into this brief space and with as perfect a bibliography as has ever appeared on this popular subject. To all musical directors, especially to the Catholics, will this appeal with great force. Hitherto such information could result only from months of weary research, but here it is all ready to hand for those interested.

The Motu Proprio of Pius X, with its three forms of designated music, is well treated. The marvelous polyphonic schools of the thirteenth, fourteenth, fifteenth and sixteenth centuries receive more than adequate attention, while the Chorale Metrical Psalmody (to which musical form belong "Holy God we praise Thy Name"), Anglican Eclectic Hymnody (to which movement we owe much, as any Catholic Hymnal will show), could not be better handled. The whole thing bristles with catholicity and the author handles his well-matured material in masterful fashion. He ends with an optimistic chapter on "Present Treasures and Future Hopes."

BECKET GIBBS.

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Briefer Mention

The Daily Newspaper in America, by Alfred McClung Lee. New York: The Macmillan Company. $4.75. Comprehensive case study of the evolution of one great American industry from coffee-house days to the modern mass-production era symbolized by fifty-nine chains with 329 dailies. Newspapers must adjust continuously to technological and other changes; but the vagaries of long-time industrial and social trends are beyond the worker's as well as his publisher's mental horizon.

Britain Faces Germany, by A. L. Kennedy. New York: Oxford University Press. $1.50. Authoritative review of Anglo-German relations since the Versailles Treaty. Post-war French chauvinism and British indecision blocked the possibility of winning Germany over to peace. A new settlement is called for in which the voluntary British transfer of certain West African colonies to Germany under a mandate would play a prominent part.

A Wanderer Till I Die, by Leonard Clark. New York: Funk and Wagnalls Company. $3.00. An unfailing good nature and observant eye are two things that make possible this trek after adventure through China, Java, Celebes, Borneo and Mexico. This tale of an American soldier of fortune brings the uncivilized parts of these lands before us in great gusts of vivid action that will be guaranteed to shake the reader out of any civilized inertia.

The Woman Who Rose Again, by Gleb Botkin. New York: Fleming H. Revell Company. $3.00. Convincing evidence to support the thesis that Grand Duchess Anastasia survived the massacre of the Imperial Family of Russia at Ekaterinburg. She owes her life to a soldier who succeeded in smuggling her out to safety. Anastasia visited this country in 1928, now resides in Germany.

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